

Ms. Rella F. Leager
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LITTLE LOG CHURCH -

This historic log Church is about two miles south of Droop Mountain Battlefield Park. It is almost a hundred years old. About ten years ago a new floor and ceiling, also a new roof made it a cosy little country church. Last summer a sweet toned bell was placed in this church and services are held there Sunday. This spot was included in the hunting ground of the Shawnee Indians, also other tribes who fought fierce battles on Droop Mountain. On this side of the church not visible in the picture is a peculiar spot, said at one time to have been an Indian mound but it is now washed or worn away, and that in this mound the Indians buried gold and other valuables that they had received from the white people. Fierce battles had been fought among the Indians of various tribes many years before the battle of the Civil War. For proof arrow heads, flints, broken tomahawks and other instruments of war were found by the pioneers. This historic church is on the Seneca Trail State road. It is known as the Northern Methodist Church

POCAHONTAS COUNTY

CHURCH

Chap. 6

THE REV. SAMUEL YOUNG

Samuel Young, second son of William Young, a pioneer, was born at the home of his father, who at that time owned and occupied the home where George C. Moore now lives near the head of Stony Creek.

In his younger days he was a rattler - full of fun and jokes. Some time in the early fifties he attended a meeting held by Rev. E. G. Jamison at Old Hamlin, and was converted. Soon after he united with the M. P. Church, and ere long became a minister in his church, took regular work and followed his calling for some years.

During his ministry he fell sick in the northern part of Preston County, among strangers and very little money. It so happened that J.C. Gay who was on his return from Pennsylvania, after having disposed of a lot of cattle, and by accident came across him and treated him good Samaritan style, left with him some money to take care of him and leaving his address directed his caretakers to call on him for more if necessary. As time elapsed Mr. Young improved and was brought home by his brother George Young and soon regained his health.

After the close of the great Civil struggle in which both Mr. Young and J. C. Gay took very prominent parts, and for a time were bitter enemies. Mr. Young bought and presented to Mr. Gay a fine quarto Bible in which he placed a remembrance of the kind act of Mr. Gay in the years gone by. This was appreciated and indicates the fact that time and circumstances is a great healer of dissensions.

Mr. Young was a very prominent and energetic actor in the work of organizing the new State of West Virginia, and had it not been for his activity in the matter, it is altogether likely that our county (Pocahontas) would yet have been part of Virginia.

In 1860 he was a member of the State Senate and as a result of his efforts a charter and appropriation was obtained for a turn pike road from Edray to Sand Run in Webster county. He was actively the engineer in locating said road and secured

money enough to build a part of it. During his work on this line, by accident a lead and silver mine somewhere in the depths of the forest, but failed to negotiate with the land owners for part in his find, he would not disclose its location, so the matter is still a secret. The writer saw and tested soon after it was discovered, and unless he was greatly deceived by Mr. Young, which was improbable under the relations then existing between us, the existence of the Ore deposit is no fake, but is lying there just as it has lain for a thousand years.

Mr. Young was a man of indomitable energy and with a great memory well cultivated, and in spite of difficulties, fought to accomplish his ends. He died late in the eighties at Waynesboro, Penn. Many reminiscent parts of his history might be recalled, but for the present let these suffice.

The Pocomoke Times

April 25, 1912.

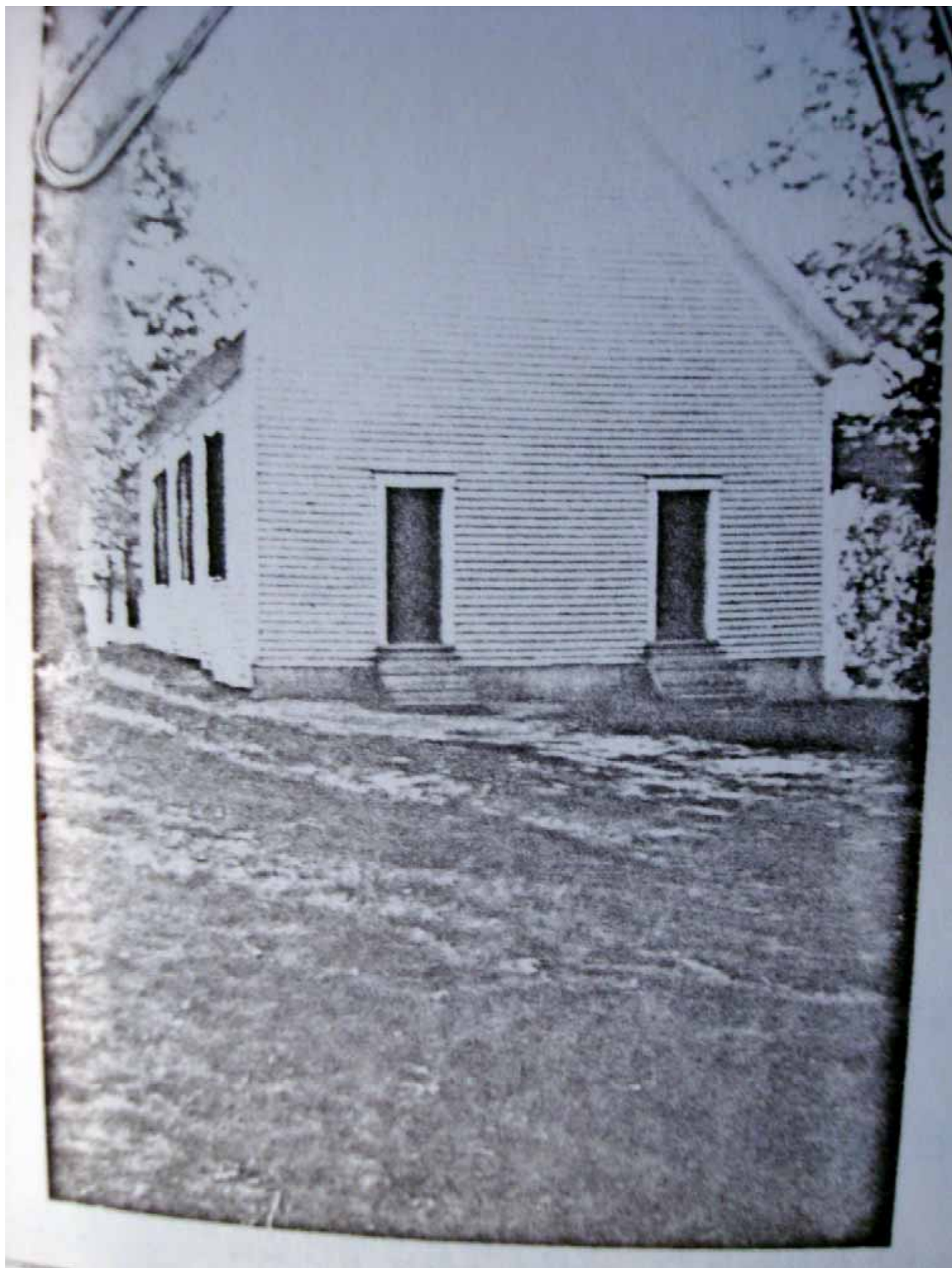


Pocahontas Co.

ALEXANDER MEMORIAL PRESBYTERIAN CHURCH - Stony Bottom

Organized 1894

Built 1894.



Chapter 6 - Section 2

Alexander Memorial Presbyterian Church -

Stony Bottom.

As there was no Presbyterian organization west of the Greenbrier River and as there were twelve or fifteen members close around Driftwood or Stony Bottom as it was later called, it was deemed advisable to organize these members into a separate organization or church. Their membership was held at Liberty Church at Greenbank, Baxter Church at Dunmore, and Marlinton Church at Marlinton, from which points they were separated by such obstacles as to prevent almost wholly their attendance at the services of these churches.

Therefore the Presbytery of Greenbrier at its spring session which was held in Elk City, May 9-12, 1894 ordered its evangelist Rev. J. M. Sloan to visit the field during the summer with the view of organizing a church should the way be clear. Accordingly, he began a series of services in the school house on the night of August 6, 1894 and continued to preach with much power until the night of August 18, 1894.

On Friday night August 17, 1894 Driftwood Church was organized by Rev. J. M. Sloan assisted by Rev. L. F. Alexander with sixteen members enrolled. The following members were received by certificate from Baxter Church, Dunmore:

Mr. A. K. Dysard
Mrs. E. E. Dysard
Miss Bessie Dysard
Miss Claudia Dysard
Mrs. L. M. Meeks
Mrs. Cora Ray
Mrs. Hannah McLaughlin
Mrs. Nancy McCloud
Mrs. Mary Tallman
Mrs. Parthenia McLaughlin

The following persons were received from Liberty Church at Greenbank by certificate:

Mr. Allen Galford
Mrs. Nancy Galford

Mr. John H. Doyle was received from the Marlinton Presbyterian Church and Mrs. Mary Eliza Galford from the N. E. Church South. Mr. P. H. Meeks and Miss Blanche McLaughlin were received on profession of their faith in Christ.

These persons having entered into a covenant to walk together as an organized church on the principles and orders of the Presbyterian Church, then proceeded to elect officers. Mr. A. K. Dysard who was a ruling elder in the Dunmore church was unanimously chosen as elder and duly installed. Mr. J. H. Doyle was elected a deacon but his ordination and installation were postponed to a future date that he might have opportunity to acquaint himself with the requirements and duties of the office and the Confession of Faith.

It was decided by vote that the name of the church

should be Driftwood.

Judge James Warwick gave the church a choice of two locations for a church building. One location was on the hill where Mr. I. B. Bumgardner's house now stands, the other was up the road on Elk Lick Run where the present church stands. The church building was started about a year after the organization. Several years elapsed before the building was completed. The church records do not show in what year the building was dedicated but it was thought to be about August, 1901.

Rev. E. F. Alexander who was stated supply at the time of the organization died May 6, 1895 before the church was built. He is buried at Greenbank in the church yard at Liberty Church.

The dedicatory sermon was preached by the Rev. J. M. Sloan. Rev. Henry W. McLaughlin was then a seminary student supplying the church during the summer months.

On July 14, 1901 at a meeting of the session a motion was made to call a congregational meeting for the fourth Sunday of August to ascertain the sentiment of the congregation as to changing the name of Driftwood Church to Alexander Memorial Church in memory of Rev. E. F. Alexander who was so active in promoting the organization and building of the church. The records do not show that the name was changed although in one instance it was spoken of as Alexander Memorial Chapel, after which it was called Driftwood.

In May 1931, the pastor Rev. J. T. Pharr called another congregational meeting and it was decided by a large vote to change the name to Alexander Memorial Church.

In May 1905 a congregational meeting was held for the purpose of electing a ruling elder and deacon, the elder Mr. A. K. Dysard having moved from the vicinity. Mr. John H. Doyle was elected elder and Mr. K. W. Meeks was elected deacon. Both officers were duly ordained and installed.

When Alexander Memorial Church was organized, it was grouped with the Presbyterian Churches at Dunmore and Greenbank. Several years later it was changed and grouped with Linwood and Mingo and in 1930 it was again changed and grouped with Cass.

For a number of years until 1930 mission points of the church were Clover Lick, Foage Lane and Thomas Spring school house on Clover Creek.

In August, 1929 Rev. O. N. Miles assisted by Rev. Fred H. Gray held a series of revival meetings. As a result of these services eighteen new members were added to the church. Three of these were adults and the rest were young people.

In April 1930, Rev. O. N. Miles who had been pastor for about twelve years moved to Marlinton to take over some new work. Alexander Memorial Church which had been grouped with the Linwood-Mingo field was now grouped with Cass, and the pastor from that church, Rev. James T. Pharr took over this work. Rev. Pharr has held a revival each year with the exception of one. The ministers assisting him have been:

Rev. J. D. Wilson of Scarbro, W. Va.

Rev. G. O. Yount of Huttonsville, W. Va.

Rev. A. N. Brown of Ronceverte, W. Va.

Rev. Marlin Curry of Lewisburg, W. Va.

Officers of the church:

Ministers and students:

Rev. E. F. Alexander 1894 - 1895

Rev. H. W. McLaughlin, D.D. Student 1896 - 1904

" " " " pastor 1900 - 1904

Rev. R. E. Fultz - 1904 - 1906

Rev. W. W. Bain - 1907 - 1909

Rev. S. B. Hannah (student) date unknown

Rev. H. H. Leach " " "

Rev. W. P. Gibbs " until about 1916

Rev. W. P. Gibbs - pastor

W. J. Flint (student) 1917

Rev. O. N. Miles - pastor - 1918 - 1930

Rev. J. T. Pharr 1930 - to present

Ministers from the Marlinton Presbyterian Church who preached at Alexander Memorial when that church was without a pastor were:

Rev. Wm. T. Price

Rev. G. W. Nickell

Rev. J. M. Walker

Elders:

Mr. A. K. Dysard 1894 - 1905

Focahontas County

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Mr. John Doyle 1905 - 1938
Mr. John H. Hevener 1905 - present

Deacons:

Mr. John Doyle 1894 - 1905
Mr. K. W. Weeks 1905 - present
Mr. Fred McLaughlin Present
Mr. Paul Hevener "
Mr. Otho Shields "

Trustees:

Mr. John R. Hevener
Mr. John Doyle
Mr. Guy Tallman

History of the church for the year 1936-1937

Pastor - Rev. James Timothy Pharr

The first important event in the history of this church during the year 1936 was the spring meeting of Presbytery which was held in the Huttonsville Church in April. Alexander Memorial was represented by Mr. John H. Doyle. At this meeting Presbytery was invited to meet at Stony Bottom for the fall meeting on Sept. 29. The members of the congregation soon began to plan as to what repairs should be made on the church building and lawn. The pastor presented the church with a check for fifty dollars to be used as the session desired for repairing and painting. It was decided that a part of the money should be used to buy paint and that the men of the congregation would apply it to the exterior. Lumber was purchased and the building underpinned. On several different

days the men hauled rocks and dirt and leveled off the lawn.

The Woman's Auxiliary had some money in the treasury to be used for the church. The amount was small so the ladies decided a new pulpit chair was needed most of all. After looking at catalogs of church furniture, it was discovered that there was not enough money to buy a chair. One of the members donated some nice oak and a carpenter in the community made a chair and communion table. Other minor repairs were made.

The last day of July the pastor commenced a ten day revival meeting. Several children were baptised and three joined the church.

During the month of May, the community had the pleasure of having with them Miss Margaret Pritchard, a medical missionary to Korea who gave a very interesting lecture about her work. On another occasion Rev. Ed Currie a missionary to China told of his work.

On the second Sunday in September, the Rev. Henry W. McLaughlin, D.D. preached at this church. On Sept. 29, Presbytery convened at 1:30 P.M. This was the first time such a meeting had ever been held at Stony Bottom. There was a good attendance of delegates and several guests. Rev. J. M. Sydenstricker, a missionary home on furlough from Brazil, was elected Moderator. Other guest speakers were: Dr. Blakely pastor of the First Presbyterian Church in Staunton, Virginia and Rev. Currie from China. At this meeting Mr. J. H. Doyle was nominated as a delegate to General Assembly which meets at Lenoir, North Carolina.

History of the church 1937 - 1938

One of the ruling elders, Mr. J. H. Doyle, had the privilege of being one of the representatives of Greenbrier Presbytery, to the General Assembly which met at Montreat, North Carolina in May. On June 13, while the congregation was assembled for divine worship, Mr. Doyle gave a report of his attendance to the assembly.

On June 20, Mr. H. C. Erwin, an elder of the Salem Church, ^{West} Organ Cave, Virginia, who is chairman of the Presbytery's Committee on the Ministers' Annuity Fund, addressed the congregation upon this subject. The Session discussed the church's quota of one hundred eighty-nine dollars and decided that it would be impossible to raise that large amount, so the quota was lowered to one hundred forty dollars. The Session appointed a committee to canvass the members and see how much money could be obtained. Members of the committee were: Mr. Doyle, Mr. Paul Hevener, Miss Mary Hevener. The results of the canvass was one hundred twenty-six dollars, obtained in pledges and cash. Seventy dollars and fifty cents being paid in cash.

At this session meeting the time for the revival meeting was discussed, and it was decided to begin this meeting on July 28, with Rev. C. C. Brown of Kenick, West Virginia assisting the pastor, Rev. James T. Pharr. This meeting resulted in seventeen persons making a profession of faith.

On Oct. 28, 1938 the church and community sustained a real loss in the death of Mr. John Doyle, who was the last charter member of the church.

During January, 1939 Dr. T. Th. Stixrud, a medical missionary to Africa spoke in the church to the school children, and to the adults of the community. He told of some of his many interesting experiences in Africa as a physician. The foreign mission offering during January was ten dollars and five cents.

In 1938 there were eighty-one quarts of fruit canned and sent to the Davis Stuart School. Nearly every family took part in helping with this. The home mission offering was sixteen dollars.

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Women's Auxiliary.

In February 1931, Mrs. J. T. Pharr and Mrs. D. M. Monroe, Presbyterian president, met with the ladies of the church for the purpose of organizing a women's Auxiliary. Miss Cornelia Pritchard was elected president, Mrs. I. B. Bumgardner; Vice-pres. Miss Mary Hevener, Secretary, and Mrs. D. L. Beverage, Treas. This was the first group of women ever to be organized at Stony Bottom for church work of any kind although in previous years the women had been active in their interest for the welfare of the church. They helped raise money to paint the church both inside and out. They collected money to buy a new Bible and new hymn books.

In 1934 the ladies of the church saved their Sunday eggs and bought hymn books for the church.

At this time there were twenty members in the Auxiliary, but only eight could be called active members of the Auxiliary. They were very generous in all of their benevolent gifts.

More interest was taken by the ladies during the year 1937-38. They filled one hundred quart jars with fruit, honey and vegetables for the Davis Stuart School. Ten dollars was given to the Ministers' Annuity Fund. The women saved their eggs on the Sunday preceeding Easter and gave the money for church repairs.

In Feb. 1939 the Auxiliary met at the home of Mrs. Shields for the purpose of electing officers. The following were elected:

President - Virginia Hevener

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There is no record to show when the Sunday School was organized but there has been a Sunday School at Stony Bottom since before 1879. The first Sunday School was held in an old log school house which stood near where the road crosses Elk Lick Run right near the town of Stony Bottom. Mr. B. R. Doyle was the first Superintendent that anyone now living can remember. Mr. B. H. Barnett was Superintendent for about twenty years. Other Superintendents have been: W. R. Moore, J. R. Hevener, J. H. Doyle and Fred McLaughlin, the present superintendent. Teachers were: Mr. and Mrs. A. K. Dysard, W. R. Moore, and J. H. Doyle.

The teachers for 1935-36 were as follows:

John R. Hevener	- Bible Class
Miss Mary Hevener	- Senior girls
Paul Hevener	- Senior boys
Miss Cornelia Fritchard	- Intermediate
Miss Virginia Hevener	- Juniors
Mrs. Fred McLaughlin	- Primary

Owing to distance and bad roads the Sunday School was not continued through the winter months until about the year of 1915 when it became an "evergreen" Sunday School and has continued so until the present time.

In January, 1938 the members of the Sunday School voted to have Sunday School at two o'clock P. M. during the winter months, as this hour was more convenient for those who lived at a distance.

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Information:

Historical Foundation of the Presbyterian Churches,
Montreat, North Carolina

History of the Alexander Memorial Church -
by Miss Virginia Hevener

The Church on the Western Waters - Courtney

Elk	\$	....
Mt. Pleasant		5.50
Hamline		....
McNeels		.25
Kuckmans		3.80
Little Levels		3.00
Collins		7.40
Droop		2.00
McMillions		10.00
Hills		18.35
		<u>\$ 45.30</u>

Disbursements

Quarter T. F. McClure

\$ 45.30

Page 72: Blank.

Page 73: Minutes of 3rd quarterly meeting on Little Levels Circuit assembled November 13, 1852, at Abram Hills, Israel J. Collison, secretary.

The Preacher in charge complained of all the absentees, and the conference unanimously agreed to hear their excuse.

Andrew Duffield, License to Exhort renewed.

Amt. Collected from the Class:

Elk	\$	....
Mt. Pleasant		3.00
Hamline Chapel		9.88
McNeels		2.00
M. School House		....
Little Levels		....
Collisons		5.00
Scotts		2.00
McMillions		4.50

Page 73:

1851

A. Hills	\$ 18.36	\$ 42.94
Paid: B. R. Vetch	10.00	
T. F. McClure	<u>52.94</u>	<u>\$ 42.94</u>

Page 74:

A motion was offered to increase the board of stewarts to the number seven and carried.

Then George Young, James Edmiston and G. W. Amiss were nominated and unanimously elected to fill the board.

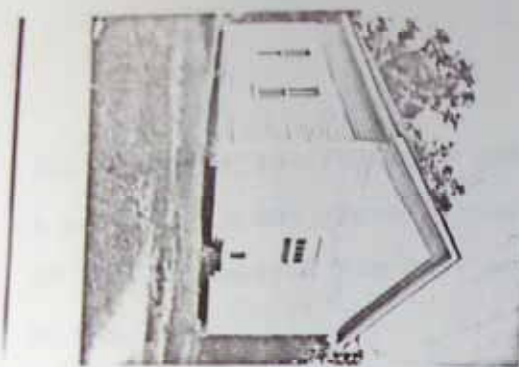
William Kennison resigned his relation as one of the building committee of the Little Levels Church -- J. H. Ruckman was elected to fill his place.

It was then determined by vote that the next Quarterly Meeting be at Ruckmans S. House on 29th and 30th of January 1853.

Finis

Note: Pages 71 and 73 and 74 are not written in the same handwriting.

The original Stewards Book for Huntersville Circuit, (Pocahontas County, Va, now W. Va.) for 1846 - 1852 from which the preceding was copied is in possession of C. P. PRITCHARD,
R. F. D, HUNTERSVILLE, W. Va.



FAIRVIEW M. P. CHURCH

Juanita S. Dilley
Clover Lick, W. Va.
POCAHONTAS COUNTY
September 27, 1940
Chapter 6 Religion

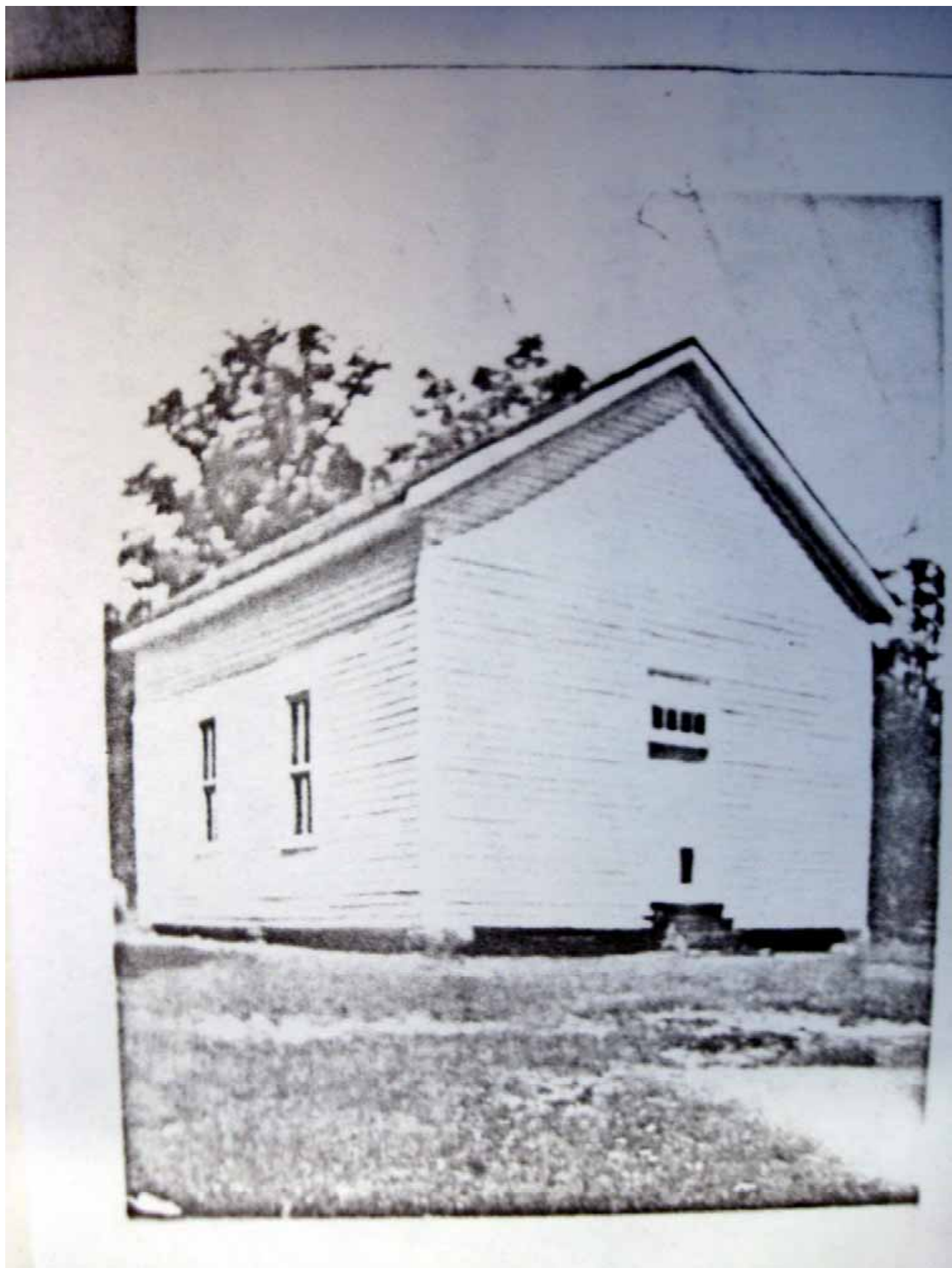
The first church services of any kind to be conducted in the Fairview community were the Sunday schools held by Mrs. Jacob Warwick of Clover Lick. In the summer her servants would lift her on her horse, and she would ride to a school house near where the Josiah Friel cabin stood. To use the language of one of her scholars, Mrs. Elizabeth McLaughlin, "she would give such good advice. If all would do as she told them, how well it might have been. She was the best woman to raise girls I ever saw, if they would take her advice on how to act and how to do. She has talked to me for hours, and it was often thrown up to me that old Mrs. Warwick made me proud because I tried to do as she advised me."

Her Sunday school was mainly made up of the families of Josiah Brown, John Sharp, William Sharp, and Jeremiah Friel. This was before 1823 as Mrs. Warwick died in that year.

Some time later an old log school house was built about one-half mile below where the church now stands. It was called Verdant Valley. Services were held in this school house until the church was built in 1882.

The Verdant Valley Methodist Protestant society was formed about the close of the Civil War.

Two of the early ministers at this school house were James S. Moore, a local minister who had gotten part of his early religious training at Mrs. Warwick's Sunday school, and Rev.



The people of the Fairview community not many years ago erected a monument to the grave of this beloved minister, though none of them remembered him only as they had heard their parents talk of him.

In 1877, in order to encourage the people to build a much needed church, James E. Johnson and Sally his wife gave to the trustees William E. Sharp, Jacob W. Sharp, John B. Johnson, Benjamin Wilfong and William Harper, trustees, land upon which a church must be erected within five years or the deed would be void. It was deeded to the Methodist Protestants, but was to be open to all orthodox denominations.

* The present church was built by Rev. G. W. Barrett and M. L. Smith. The location is ideal for a country church, which may have suggested the name Fairview. The Friel and Johnson families were prominent members of the early organization, and Hanson Sharp, Mrs Hugh M. Sharp and Benjamin Johnson were active members of the class in 1926 when Dr. Barnes wrote his history. At that time there were about seventy members.

Some of the ~~other~~ early members were: William and Margaret Johnson, Hugh and Mary Jane Sharp, Ewing and Anne Sharp, William and Emily Irvine, Jerry Friel, Newton Friel and Jacob Sharp, Sr. W. T. Hogsett was Superintendent for many years.

Hanson Sharp and his family were the main leaders in this church for about twenty years, but they moved away. Mrs. Mollie Johnson and Mrs. Goshia Sharp are leaders at the present time. also the family of Kessie Moore.

Records show that there were 88 members in this church during the period from 1908 to 1930. The records for 1937 shows 26 members.

Fairview church has witnessed some of the biggest revivals of any place in Pocahontas county. There have been as many as forty conversions at one revival meeting. People came for miles to these old time Methodist meetings. Many walked as far as five and six miles. I have seen as many as ten shouting at one time.

This church has been one of the most active of all of the Methodist Protestant churches, and is still their strongest church. Competent, Christian leadership has been one of the main reasons this church has maintained its influence through the years, though as many people say, "Fairview has never been the same since Hanson Sharp and his family moved away."

* History of M. P. churches in W. Va.
Barnes

Church records

Deed Book number 25

I talked with about ten people from this community, and I also lived for many years within five miles of this church and have attended their revival meetings.

History of Pocahontas--Price

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County history
chapter 6 religionDate February 5, 1941Research Worker Juanita S. DilleyDate Research Taken been working on
it for the last month.Typist Juanita S. DilleyDate Typed Feb. 5, 1941Source William H. Gilmer
Rev. Skeggs
Deed Book 30 page 474

Date Filed _____

I have tried to get a list of the old members, but have found no old records. The records on the Gray circuit do not amount to anything.



WEST UNION M. E. CHURCH---STONY CREEK

Prior to the building of the church, the people of upper Stony Creek worshiped in the West Union school house. They were having a revival meeting and there were such large crowds that Remus Clark suggested that they needed a church. The idea grew and in 1901 the church was completed and dedicated under the pastorate of Rev. A. N. Crabtree.

James White was the biggest donater. He let them have the lumber for \$6.00 per thousand, also donated time and money. The remainder of the money was paid by the people of the community.

The deed was given on September 25, 1900 by William G. Cochran and Mamie Cochran, his wife, ~~also~~ J. D. Barlow, and Malinda Barlow, his wife, to John W. Tyler, James H. Duncan, William G. Cochran, Wesley Barlow, James N. White, Isaac F. McCollam and George H. VanKeenan, trustees, land on Stony Creek on the east side of the Williams River road, also a hitching ground on the north west side of the road extending from the road leading to the West Union school house to a red oak in the first turn of the road.

Since there are no old records to be found at the parsonage I have not gotten a list of the old members of this church, but the above named men and their families were the main ones to go to this church. There were no doubt many others.

The present Trustees are Neal Beverage, Clawson Beverage, Porter Sharp, William H. Gilmer, and J. P. Duncan.

The Stewards are Neal Beverage and Mrs. Ella Tyler. The S. S. Supt. is Clawson Beverage, and the teachers are Neal

Beverage, Jane VanReenan, Ruth Elliot and Lillie Kellison.

They still have enough members to carry on the work, and there is a good attendance at church services.

From--Deed Book 30 page 474

William H. Gilmer

Rev. Skaggs

West Virginia Writers' Project
RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History---
Chapter 6 Religion

Date January 30, 1941

Research Worker Juanita S. Dilley

Date Research Taken Jan. 29, 30

Typist Juanita S. Dilley

Date Typed Jan. 29, 30

Source Conference Books of the
Greenbank Circuit

Date Filed



These are mostly the pastors reports on the condition
of the church.

Greenbank circuit

Greenbank circuit at the present consists of the following churches:

Greenbank

Dunmore

Cass

McLaughlin

Wesley Chapel

Travelers Repose is now known as Arbogast Memorial at Bartow.

Upper Tract referred to in the early part of this report is also the same place.

Back Alleghaney was later called McLaughlin Church.

Glade Hill is now called Wesley Chapel.

You will notice that in the very beginning Mt Zion is on this circuit, but was changed to Dilley School house and soon transferred to Huntersville circuit. This was about the time the Southern and Northern branch split at Mt. Zion and the Southern members withdrew to the School house for a time but soon built Bethel Church near Dilleys Mill.

Mt. Vernon was later transferred to the Huntersville circuit, and Bartow is now an appointment on the Arbovale circuit, as is Wenless.

People tell me the pastor rode horse back from one appointment to the next, and that he carried his lunch in his pocket and ate it as he rode along. He also carried horse feed, and let the horse eat while he preached. He would stay overnight with some good brother and ride home the next day.

Focahontas County
Chapter 6, Religion
January 30, 1941

THE GREENBANK CIRCUIT M. E. South

Quarterly Conference held at Mt. Vernon June 24, 1871

A committee consisting of John H. Patterson,
Wm. H. Hull, Moses Moore, Isaac Moore and David McGlaughlin
were appointed to procure a house for the pastor of the circuit.
(Note-the older McLaughlins all spelled their name with a G.)

1872

A letter on the general state of the church;

Dear Brethern,

I am almost at a loss in attempting to make a correct report on the condition of the churches on this circuit. I entered upon the duties as your pastor the first Sunday in June and found very near the whole circuit out of fix, but one class in regular working trim, and one other class book lying on the shelf, while the class at Greenbank was only kept on a slip of paper. While all the other classes were kept without record or care. Since I have been here I have succeeded in getting all of the societies together save one, that is Glade Hill, and a part of the society at Greenbank still are not enrolled. I hope under the blessings of God and the aid of the Brethern soon to have a thorough organization, and the whole circuit in working trim. I am happy to say I see nothing to discourage, but every thing to encourage. True we lack convenient and comfortable preaching places at two or three places, but hope to be able to remedy this at no very distant period. We would also recommend speedy and decided action to be taken toward securing a parsonage, as the circuit unfortunately let the old one slip out of their hands. If the old debt had been paid, with the addition of a small amount, the old

parsonage could have been made quite comfortable. while in this you failed decided action must be had in view of procuring another. I have been at all of the appointments and have had one sacramental meeting, and propose having sacramental meetings at all of the appointments as soon as I can. Have had several church meetings which were encouraging. have had three accessions as follows Andrew Matliff, Margaret Clark and Annie Clark by certificate, and one removal by certificate Elizabeth Lightner. so far as the financial matters are concerned they are quite encouraging, and if the Stewards will continue to do their duty and work up to time, the finances will come out square in the end. Now then, let us start together in the upbuilding of Christs Kingdom on this circuit. At the church meetings Missionary collectors were appointed for Greenbank and Mt Vernon, who were doing pretty well up to last accounts, also collectors for the Superintendents fund, we have no report from them. Prethern pray for us. Submitted in love

June 20, 1872

Joseph Crickenberger, P. C.

The board of Stewards proceeded to lay a levy for the support of the ministry- the whole amount being \$525.00 apportioned as follows:

Greenbank ---	275.00
Mt. Vernon--	115.00
Mt. Zion-----	35.00
Glade Hill----	40.00
Back Alleghany	35.00
Upper Tract----	25.00

On motion it was resolved that the Stewards and class leaders at the different appointments, associated with such other

members of the church as they may choose to call into conference with them apportion the amount by assesment against the several members and friends if the charge. On motion it was resolved that the pastor be requested to raise \$5. by private contribution for the purpose of purchasing a church record. On motion brethren Isaac Moore, J. H. Rider and William H. Hull were elected a committee to either buy or build a parsonage for the Greenbank circuit.

July 5, 1873

Dear Brethern,

I am happy to report considerable advance in the Sabbath schools. Last year we had only three schools with about 150 scholars, at present there are six schools with 250 enrolled, and average attendance of 215. I am glad our people are becoming alive on this subject.

I am happy to report what I believe to be the condition of the churches at this time. With one exception I believe the circuit is advancing spiritually. The congregations are good, and there is marked improvment in several respects, running in and out, whispering and laughing during services are almost despensed with. The week day appointment at Upper Tract is improving, while Back Alleghaney is rather in the back ground.

Affectionately submitted,

Joseph Crickenberger, P. C.

On motion it was resolved that the parsonage committee be instructed if they find it necessary to take the legal steps to sell the vacant lot at Greenbank belonging to the church, for the purpose of making available the proceeds thereof in the purchasing of, or the building of a parsonage.

(Note-this lot was the one on which had stood New Salem church.)

1874

Dear Brethern, there are six Sabbath schools on the circuit with sufficient officers to conduct them, about 30 teachers and 220 scholars. The school at Greenbank is an honor to the church, numbering 100 scholars. The school at Mt. Vernon as well as the one at the school house just below on the creek, although not large, are doing a good work for the church. The school at Dilleys School house is not what it should be, but the fault is not with the officers, but for want of appreciation on the part of the people of the community. At Glade Hill the same might be said. The sixth school at the Upper Tract, and the only place where our uniform lessons and Sabbath school papers have been introduced. Submitted, Leslie H. Davis, P. C.

He also reports the baptism of 41 children during the quarter. Class meetings at some points are kept up regularly, but we have formed the sad conclusion that family alters have fallen or have never been erected. Brethern let us pray that the Lord may inspire a more zealous interest in private and family prayer.

1875

The building committee of the parsonage reported whereupon it was resolved to inform the contractors that unless the building be immediately completed the contract would be relet.

The Sabbath schools were all suspended for the winter and have not been reorganized as yet.

April 10, 1875

H. M. Strickler, P. C.

In December he reported 49 new members added to the churches.

1876

Dear Brethern,

We the trustees of the Greenbank church beg leave to report

that although the church has been claimed by two parties viz
M. E. Church and M. E. church, South because of the manner in
which it was originally deeded, yet we believe in all fairness
it belongs to the church which we represent, 1st because of the
design had in view in its erection, which was for the benefit of
the community that built it, 2nd but more especially in view of
the recent action of the commissioners appointed by both churches
for the adjustments of difficulties relating to church property.
we also report that the church needs repainting very much and
other repairs which we hope to see done at no distant day.

Nov. 25, 1876

S. G. Sutton)
W. J. Wooddell) Trustees
Isaac Moore)
G. W. Diple)

Note- This difficulty over the church property was settled by
the members of the M. E. Church, South buying out the M. E.
members.)

Official List of the officers for the year 1872-73

Stewards

Isaac Moore, J. P. Moomau, William H. Hull, J. H. Patterson,
Moses Moore, Preston Harper, J. H. Rider, J. F. Patterson and
David McLaughlin.

Class Leaders

Samuel G. Sutton, J. Harvey Curry, Moses Moore, Clayton Dilley,
Sunday school Supts. Washington Moore, J. H. Patterson and
Charles C. Burner.

1885

There are four Sunday school on the circuit in a prosperous condition. It is a matter of regret however that there are quite a number of children belonging to Methodist families that do not attend

the Sunday schools, whilst there is also found a want of interest in this work upon the part of the adult members that is calculated to make very much against the prosperity and success of the schools. Some of these also leave the schools of their own church and attend that of another denomination. We present this fact not because of any hostility which we feel towards other denominations but to record our disapproval of a course taken by members of our own denomination which has a decided tendency to undermine and destroy our own interests. We are happy to find that the literature of our own particular denomination is exclusively used in all of the Sunday schools on the circuit.

The number of members registered upon the books at this time is 235. Notwithstanding there is good attendance at all the appointments, quite a number of the members are irregular if not altogether neglectful of this important duty, and many of those who attend the preaching of the word are habitually absent from prayer meeting. During the past quarter brother James Wooddell the oldest member on the circuit has died, and Bessie Patterson has been received by certificate.

July 10, 1885

J. Kyle Gilbert, P. C.

(This Bessie Patterson is the Mrs J. Ed Taylor mentioned so often in the Dunmore church.)

Records show that for the period 1884 to 1888 there was only Greenbank, Mt. Vernon, Upper Tract now referred to as Travelers repose and Glade mill on the circuit. Back Alleghany and Dilley School house later called Bethel seem to have been dropped. In 1886 a Sunday school was organized at Dunmore with W. Rice Moore as the Supt.

To the quarterly conference of the Greenbank circuit

Sunday school. I do not intend to abate any of my former interest in the success of the Sunday school, but am of the opinion that a change might be best.

May 7, 1887

Wm. H. Hull

1887

There are at present 273 members on the circuit, a large proportion of whom are young people and children and a greater number of the members are females.

Official roll for 1892-93

Rev. G. R. Neese, Pastor in Charge. John A. Taylor, S. P.
Stewards- J. R. Warwick, C. C. Burner, A. M. V. Arbogast, A. M. Oliver, J. C. Arbogast, W. W. Arbogast, J. P. Wooddell, Harry M. Moore, William Cackley, J. B. Moore, Wilson Rider, T. S. Patterson, C. M. Gum, C. P. Collins, Jacob Cassell, Jr., John F. Wooddell.

Sunday school Supts.

J. F. Patterson, W. J. Yeager, A. S. Gillispie, Wm. H. Hull, B. A. Turner, P. H. Warwick, Robert Sutton, Ernest N. Moore, C. P. Collins, Henry Rider, Asbury Sheets.

The circuit now consists of the following appointments; Greenbank, Dunmore, Mt. Vernon, Travelers Repose, Glade Hill, Hoover school house, Wanless School house, McLaughlin Church,

Our people I think, are anxious to see the work advancing along all lines of church interest. It has never been my happy lot to be thrown among a better or more religious class of people than there is on the Greenbank circuit.

Respectfully submitted,

G. R. Neese, P. C.

After a lengthy review of the needs of the work the Conference decided to employ a Junior Preacher and requested the Presiding Elder to secure a young man as soon as possible and to send on.

J. A. Taylor, Sec.

1892-93

The Board of Stewards apportioned the salary among the appointments as follows; Greenbank \$235.00, Dunmore \$150. Travelers Repose \$110. Mount Vernon \$85. Glade Hill \$65. McLaughlin Church \$35. Wanless S. H. \$35. Stony Bottom \$10. The Hoover S. H. is taken into consideration with Travelers Repose.

Our schools are all suspended for the winter except Greenbank and Dunmore which are keeping up about as usual.

G. R. Neese P. C.

(Note- this is the first mention made of schools in the winter, though the record for 1888 to 1892 are not available, so there may have been winter ~~winter~~ Sunday schools a little earlier than this, but there had been none in 1888.)

Renewal of license to exhort were granted John A. Taylor, and John R. Warwick.

1893

Our people need a little more church pride and we hope by our next meeting to be able to report an improvement in church property. C. L. Potter, P. C.

1894

Building committee for a new church near Indian Grave Asbury Sheets, James F. Patterson, W. W. Galford, W. B. Hudson and E. L. Taylor.

Note- this was called Wesley Chapel.

There seems to be a spirit of church pride developing among our people. Efforts are being made to improve our church property all over the work. July 1894 C. L. Potter, P. C.

Childrens Day services were held at Dunmore and Greenbank and proved to be an enjoyable occasion. The children manifested quite an interest in them and acquitted themselves remarkably well. We believe these services will prove a blessing to the S Sunday school work.

We have organized an appointment at Driftwood(Stony Bottom) with the following members, J. N. Barnett, Sue Meeks, Martha Barnett, Dianna Barnett, Hanna Barnett, Rhoda Barnett, Stephen Barnett, Sabina Barnett, Anna Barnett, Andrew Moore, Emma Turner, Wm. W. Sharp, E. C. Sharp and Ada Turner

Note-Farther on in the records it shows that Stony Bottom was a union school, but at one time the Methodists made plans to build a church at that place. They even got a lot on which to build, but for some reason they did not build. The Presbyterians built Alexander Memorial and all of the people pf that community worship there.

1895

W. W. Arbogast and John R. Warwick were appointed to collect money to pay the old debt on the Greenbank church.

There are eleven appointments on the circuit, and good interest taken in the church work. There are ten S. S. In July we held a meeting at Drift Wood(Stony Bottom) which resulted in the conversion of 13 and in the refreshment of the membership. Frank Turner, Jacob Sheets, John M. Geiger, Paulena Sheets, David Sheets, Birdie Wilfong, Mary Geiger, A. M. Sheets and Rosanna Townsend have joined the church.

Some money has been raised to repair the church at Travelers Repose and arrangements are being made to repair Mt. Vernon. \$25.63 has been collected to buy furniture for the parsonage. Submitted, J. T. Maxwell, P. C.

(Records for 1896 to 1900 not available)

OFFICIAL ROLL FOR 1900

Rev. John W. McNeil, pastor in charge. Exhorters, C. C. Burner and Henry S. Kessler.

Dunmore;

Ernest N. Moore, Supt. and Class Leader, Stewards, Harry M. Moore and Ernest N. Moore, Trustees, J. F. Patterson, Rice Moore, Jacob Taylor, Wm. H. Cackley, H. M. Moore, J. A. Noel and E. N. Moore.

Wesley Chapel: formerly called Glade Hill

Asbury Sheets, Supt and Class Leader, Stewards, S. W. Hoover and Schuyler Fitzgerald. Trustees, James F. Patterson, W.W. Galford, W. B. Hudson, Asbury Sheets, and H. S. Taylor.

Greenbank:

William H. Hull, Supt. and Class Leader. Stewards, W. J. Yeager, and Martin Sutton. Trustees, J. P. Wooddell, J. C. Arbogast, Henry Sheets, C. O. Arbogast, J. R. Warwick, W. H. Hull and J. H. Curry.

Driftwood: Stephen Barnett, Steward.

Travelers Repose:

C. C. Burner, Supt. and Class Leader. Stewards, Urbanus Burner, and C. C. Burner. Trustees, Peater D. Yeager, A. H. V. Arbogast, Josiah O. Beard and Lee Burner.

Hayter S. House: Amos Gillispie, Supt, Class Leader, Steward.

McLaughlin Church:

Charles Curry, Supt. and Class Leader. C. P. Collins, Steward.
Trustees, Stephen H. Barnett, E. B. Collins, G. D. McLaughlin,
Jno. M. Wilfong and J. L. McLaughlin.

Wanless:

Rev. Henry S. Kessler, Supt. and Class Leader. Steward,
Nash Oliver.

Dear Brethern,

We have not been on the work long enough to give a full
report on the conditions of the church. I fear building the
railroad will not help our people spiritually, for they have open
saloons along the road and we fear they do not regard the Sabbath
in their sales, so these things have a tendency to lower the
morals and spiritual life of the people. Submitted,

John W. McNeil, P. C.

As I have been here nearly one year it would be supposed
that I ought to know the spiritual condition of my people, but
I am frank to confess that I do not. I have been impressed with
the fact that a great deal of worldliness exists among some of
our members. I believe the modern dance has been a great curse
to the spiritual life. Then we have had the saloons to contend
with and God alone knows the curse these have been to the churches.
And then many of our men work in the lumber camps and are away
from home and religious influence for 6 or 8 months and we believe
they must have unwavering faith or they would come back with more
money and less religion than when they left. Building the rail-
road has not helped our people spiritually.

A great deal of work and trading has been done on the Sabbath
to the detriment of growth in grace of those who have engaged in

the Sunday traffic. Notwithstanding these adverse influences we believe we have a number of members who love their Lord and the church and are growing in Grace.

John W. McNeil, P. C.

1901

The S. S. at Driftwood was not organized this year. Literature has been ordered for a school at Durbin but little can be done until a house in which to hold it is secured.

There is no systematic giving on the work for Missions. We believe we should lay aside a certain amount for this great cause of our Master who said "Go ye into all the world and preach the Gospel to every creature." We are using cards to raise our benovlent collection.

We believe the church is passing through a great crisis in the bounds of this work.

I have held revivals at several appointments and have done a great deal of pastoral work but have not had any extensive revivals so far, but I trust good has been accomplished.

John McNeil, P. C.

1902

We held a weeks meeting at Cass, good congregations and good attention to the preaching. We ought to establish an appointment there. We held protracted meetings at all of the appointments except Greenbank, have not been able to have one there because of the rough weather. February.

Financial report for Ministerial Support
Greenbank assessed \$127.65---Paid \$137. 35
Dunmore " 124.88--- " 124.88

John W. McNeil,

13

Wesley Chapel assessed	\$83.25	Paid	\$84.48
Travelers Repose "	80.47	"	81.80
Hoover S. H. "	31.08	"	21.45
Wanless "	46.62	"	36.42
McLaughlin "	33.30	"	40.86
Driftwood "	27.75	"	27.78
	<u>555.00</u>		<u>555.00</u>

Pastor \$500. Presiding Elder \$55.

In 1903 a class had been organized at Cass and the whole circuit was assessed \$607.51. Cass being assessed \$16.70 which would indicate a very small class. \$607.00 was paid.

There is one Junior Epworth League recently organized at Dunmore with 20 members and with a hopeful outlook for good. We have a Sunday school this year at Durbin for the first time. The S. S. at Stony Bottom is a union school, and they use Cooks literature instead of ours.

John McNeel. P. C.

1904

We have a Senior Epworth League recently organized at Travelers Repose with 19 members.

Sunday School all closed for the winter.

We have married 30 couples during the four years, baptised 160 infants and 33 adults. Received 151 persons into the church by vows and certificate.

The circuit has raised for all purposes during the four years \$4000.

We have spent four very pleasant years on this work and we pray Gods richest blessings on all of the people.

Humbly submitted,

John W. McNeel.

Resolution of thanks--

That we the members of the M. E. Church, South of the Greenbank circuit having received of Hon. John T. McGraw of Grafton a lot for the building of a church at Durbin, desire in this Quarterly Conference to express our thanks for the kindness he has shown.

As the donor has thus contributed to the cause of the Lord we pray that he may be the recipient of His blessings and a partner of the benefits of the church to which he has contributed.

K. D. Swecker, Dunmore. W. Va.

March 5, 1904

Resolutions of Thanks--

insomuch as the time is so near at hand when the work of our beloved preacher Brother McNeil must close with us and he go elsewhere-

Resolved- That whil we steadfastly believe in the system of our church yet it is with regret that we part with Brother McNeil. His stay with us has been for our good. He has been with us in all of our weaknesses and sharing with us all of our sorrows, ever helpful, a faithful preacher and pastor.

We commend Bro. McNeil to the God of all grace, and he will carry with him our love and prayers.

S. N. Moore
H. L. Taylor all of Dunmore
H. M. Moore
K. D. Swecker

\$785.26 was paid on the circuit. \$600. paid to the pastor.

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Poslanter

Subject Chapter 6 - sections 1 & 2 Date Dec. 27, 1940

Research Worker Nelle V. McLaughlin Date Research Taken Dec. 20, 23, 24, '40

Typist Nelle V. McLaughlin Date Typed Dec. 24, 26, 1940

Sources Minutes of Lewisburg District Date Filed _____
Conference, 1871. Also Mrs. Carl Beard, Mrs. James Marshall,
& Mrs. George Clendenen.



Nelle V. McLaughlin
Marlinton, W. Va.
Pocahontas County
Dec. 27, 1940

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Chapter 6 - Sections 1 & 2.

Wesley Chapel -- Hillsboro Methodist Church.

The following is as near a complete list of the
pastors of this Methodist organization as I have been able
to get:

Rev. Charles A. Joyce -----1871

" J. R. Van Horn -----1877

" W. B. Miller

" Chris Cydenstricker

" A. C. Hamill

" J. H. Dills ----- 1899

" J. A. Whitesell ----- 1890

" Chas. Lynch -----

" J. M. York

" J. Adkins

" Frank Lowance

" W. B. eye

" --- Echols

" W. C. Farly

" Wilfred Lawson

" W. F. Harrison

" L. L. Lowance

" G. Springer

" W. B. Reynolds

" F. M. Light

" --- Leavelle

" L. B. Chiles, who serves this church at the
present time.

Pocahontas County

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In 1893, the Methodists bought one acre of land from Miss Hella F. Clark for two hundred dollars, for the new church which they anticipated building. This site is located on the main highway, Route # 219, leading through the town of Hillsboro.

The deed: May 20, 1893 between Hella F. Clark of the first part and Geo. Hill, N. B. C. Kennison, Jno. W. Beard, W. H. Callison, Samuel Aldridge, W. M. E. Overholt, N. W. Hill & E. E. Moore, Trustees of Wesley Chapel M. E. Church South, of the second part, one acre of land in the town of Hillsboro adjoining the lands of Dr. J. A. Larew, for a place of divine worship for the use of the ministry and membership of the Methodist Episcopal Church South.

This beautiful modern frame building was started in 1899 and completed and dedicated in 1900. The contractor was Mr. Stewart Knapp. The Rev. J. M. Dills was pastor at the time the work on this church was started but Rev. J. W. Whitesell was on the circuit when the church was completed and dedicated. Rev. Pettyman preached the dedicatory sermon. The Rev. J. W. Martin was Presiding Elder at that time.

The church building on the hill beside the parsonage stood for several years and was used for a recreation room and a sort of a gymnasium but was torn down many years ago.

This Methodist organization at Hillsboro owned the first parsonage in Pocahontas County. In the year of 1871 there were only three parsonages owned by the churches in

Pocahontas County

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one of them. The deed for the lot on which the parsonage now stands was made in 1847. The Deed recorded in Deed Book No. 4, page 300: Between Nathaniel Kinnison of one part and George Burner, Nathaniel Kinnison, John Hill, Abram Hill, John H. Muckman, John Wooddell, James "anless and William Young, Trustees, in trust for uses and purposes hereinafter mentioned, one acre adjoining the lands of James Lewis and Samuel Poage, In Trust that they shall erect or cause to be erected and built thereon a parsonage or preachers house for the use of the ministers of the Methodist Episcopal Church. I have been unable to find the exact date that the parsonage was built but it must have been built soon after the deed was made. The parsonage is in the same location today. However, the building has been remodeled and is now a modern building with well taken care of grounds.

There has been a Sunday School in this church ever since anyone can remember hearing about. Mr. Joel Hill was the first Sunday School Superintendent that anyone can remember, but several old people have told me that there was a Sunday School before Mr. Hill was Supt.

The Supt. of the Sunday School at the present time is Mr. George Widenes, and the enrollment is about one hundred.

When the churches were united, the Missionary and the all Societies were reorganized into the Woman's Division of Christian Service. Mrs. Earl Beard is the president. This is a very active organization. It keeps up the parsonage and helps with the upkeep of the church. The organization

Pocahontas County

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does its bit toward the upkeep of Scarrit College in Nashville, Tenn. Last year they sent ten dollars to Catherine Lye and Virginia Payne Neel, Missionaries to Africa and Korea.

Information:	Mrs. Geo. Clendenen
	Mrs. James Marshall
	Mrs. Carl Beard

OFFICE LETTER

To Bruce Crawford

Office

Date Aug. 10, 1940

From Juanita S. Dilley

Office

Referring to

Subject

File

Separate sheet for each subject. Omit all formalities. For office letters only.

I have held this manuscript several days waiting to get the picture to send with it, but it seems to be taking them an unusually long time to get them developed, so I am sending it on without the picture. Will send it another time.

A-1028

Juanita S. Dilley
Clover Lick, W. Va.

POCAHONTAS COUNTY

Chapter 6 section 1 b

August 10, 1940

BETHEL CHURCH---BUCKEYE

Just when the Methodist Protestant Church was first introduced into the Greenbrier Valley, there are no records to show. But as early as 1842 there was a well organized and prosperous circuit in this valley. On the roll of the quarterly conference were the names of many of the most prominent and influential citizens of the valley.

Perhaps the oldest society in Pocahontas county is at the Bethel Church in Buckeye, a small village a few miles down the valley from Marlinton. It is related that when the first Methodist Protestant minister came into this community, he was refused the privilege of preaching at the same place where the M. E. ministers had been holding services. Whether this was at a private house or public meeting house is not related. Mr. John Buckley, not a church member, invited this new preacher to preach at his house. The invitation was gladly accepted, and a housefull of people came to hear this "new kind of Methodist" preach his first sermon in that community. The people were so well pleased that a number of unconverted men went to work at once and built a log house in which to hold services. John Buckley donated the lot and James Rogers rived the shingles for the roof. James Rogers was afterwards a zealous and devout adherent of this church.

As soon as the meeting house was completed the new minister held a revival meeting and many of the men who had helped to build the house were converted, and became charter members of the society that was formed at the close of the meetings. While the revival was in progress seventeen of the young people left a prayer-meeting at the M. E. Church and attended the revival services. For this act they were expelled from the M. E. Church. When the M. P. Class was formed these 17 and eighteen others (35 in all) who had formerly been members of the M. E. Church, joined the new society formed at the new log church, then known as Buckley Church, but now called Bethel.

The oldest records show that Bethel Church had more than one hundred members in 1853; among them were many of the most prominent citizens of the community. The Overholt, Buckley, McNeill, Rogers and McKeever families were leaders in the society. Old Bethel church has given to the conference two itinerant ministers and a few local preachers of ability. Dr. A. L. McKeever and his half brother Rev. Moore McNeill, were members here. Three ministers wives have come from the membership of Bethel church: Mrs. Rev. D. S. Boggs, who was Sabina Laishley Buckley, named for Dr. Laishley's wife; Mrs. Rev. M. M. Everly, who was a Miss Overholt; Mrs. Rev. B. M. Mitchell, who was Miss Elizabeth Frances Pennell.

Joshua Buckley, Jonathan McNeill, James Rogers, William Auldridge, Nellie Rogers, Elizabeth Fleming, Ruth Kee, Polly Kee, Angeline McNeill, Lucy Buckley, and Polly Buckley were some of the early members at Bethel. George McKeever, "Aunt Nancy McNeill," Mrs. Pennell, Mr. and Mrs. William McNeill and Mr. and Mrs. John Buckley are among the older members now. (1926)

The present house of worship at Buckeye was built under the pastorate of Rev. George W. Barrett, and Rev. M. L. Smith assistant, in 1882. It is a neat, commodious, frame building, and very creditable to the community and to the Methodist Protestant denomination.

The Greenbrier Valley has produced many able and distinguished ministers. And to old Bethel church at Buckeye, belongs the honor of having given to the West Virginia conference of the Methodist Protestant Church, one of its prominent and successful ministers, who for than forty years was active in the work of the conference.

Dr. McKeever was born July 24, 1844. He united with the Methodist Protestant Church at Buckeye in 1866, and was licened to preach by the quarterly conference of the Pocahontas circuit. He was admitted to membership in the annual conference with that famous class of 1871, six of whom served as presidents of the conference in sucession: B. Stout, A. L. McKeever, D. G. Helmick, D. C. Weese, J. M. Conaway and E. J. Wilson.

Brother McKeever served many of the leading charges of the district, including: Harrison, Lewis, Georgetown, Buckhannon, Marion, Mt. Morris and Flemington circuits. He served two years as president, and was several times a delegate to the General Conference sessions. He preached his first sermon on Beaver Creek.

Dr. McKeever married Miss Sarah Young. One of his sons Dr. Otto D. McKeever, is a distinguished minister of the M. E. Church, and a famous lecturer.

From-----The Methodist Protestant Church
in West Virginia----Rev. I. A. Barnes D.D.

An old church record kept by John Buckley shows that in 1841 Thomas G. Isherwood was the pastor of the Buckeye church. John B. Buckley who now has the record says that he is of the opinion that Isherwood was the first minister to serve this church, and was probably the one who was refused permission to preach in the M. E. church. He says that the Methodist Episcopalians were very strict at that time and never permitted any one of another denomination to use their church, and for this very reason they lost their influence in the community and for a time had very few members. Finally a man by the name of Harper was sent to take over the pastorage, he allowed them some liberality and succeeded in organizing a right good class, but it was never as strong as it had been before they expelled some of the members for going to the Methodist Protestant meeting.

According to this record, the next minister, to follow Isherwood, was William Bolton. It gives the class list for 1841 as follows;

William H. Linsey (probably Lindsay)
Paul Linsey " "

Mary Esmev, Cutlip Geiger, Sarah Geiger,
James E. Johnson, Elizebeth Barlow, Hough A. Sharp,
Virginia F. McNeill, Mary E. Moore, Henry Moore,
Francis Harper, William Harper, Jonathan McNeill,
Mildred McNeill, William C. McNeill, Rachel Thomas,
Jenny Kennison, William Collins, Charles Collins,
Samuel Collins, John Cassell, Mary J. Cassell,
Margaret Gum, James Gum, McBride Gum,
Mary J. Johnson, Sarah Johnson, Eliza Johnson,
Samuel W. Moore, Madelon Grimes, A. M. Grimes,

Washington Sharp, Nicholas Sharp, Samuel Grimes,
 George Lightner, Henry Lightner, Sarah Lightner,
 Susannah Lightner, James Moore, Margaret Moore,
 David Grimes, Mary Grimes, Robert Sharp, Mary Sharp,
 Arthur Sharp, Betsy Sharp, Andrew Grimes, Margaret Grimes,
 Anthony Lightner, Elenor Lightner, David Lightner,
 Adam Lightner, Rachel McClure, George McLaughlin,
 Sarah McLaughlin, Elizabeth McCorcle, James McCorcle,
 John McCorcle, Samuel Gibson, Thomas Hogsett,
 Jacob Shinaberry, Margaret Shinaberry, Anna Shinaberry,
 Peter Shinaberry, Jesse Gregory, Mary Ellen Buckley,
 Joshua Buckley, Lucenda Buckley, Ruth Eliza Buckley,
 Elizabeth Buckley, Harmon Sharp, William Sharp,
 Hough Calvin Sharp, Mary Ellen Sharp, Clarisa Bolton,
 Elizabeth Bolton, Asa Shinn McNeill, Rachel Kellison,
 Martha Kellison, James Kellison.

From this class list, one can easily see that this
 new kind of Methodism attracted people from the surrounding
 countryside for a radius of many miles, from Browns Creek, Poage
 Lane, Elk and many other communities. This list, however, does not
 give the names of the Overholts, Pennells and McKeevers ^{and Rogers} who were
 all loyal members. Perhaps they did not join until a later date.

Mr. Buckley says that all of those who were expelled
 from the M. Z. church, remained loyal members of the M. P. church,
 never returning to the M. Z. church. He said that in 1853 there
 were 105 members in the Bethel church at Buckeye but that later
 they sent in some uneducated preachers and the people got so
 discouraged and disgusted because they could not compete with the
 other churches that they drifted off. Only a few remained loyal.

Then they sent in better preachers for a while, but they were never able to build up the class again. Claiborne McNeill held the Sunday School together for many years during the time that the uneducated preachers were there.

There has been no Methodist Protestant minister at this church for the last ten years, and at the present time(1940) there are only five members.

Mrs. Susan McNeill, Mrs. Nancy McNeill,
Mrs. Lottie Pennell, Mrs. Margaret Thomas,
and John B. Buckley. Mr. Buckley says that none

of them are able to get out to church because of their age. All of the younger members have joined some other denomination.

According to Prices' History, Moore McNeill, the youngest son of William the teacher, became a preacher, and entered the itineracy of the auspices of the Methodist Protestant Church, and traveled many years with marked success and acceptance in the counties of West Virginia bordering the Ohio River.

Asa Shinn McNeill was also a preacher, but for some reason never took a regular circuit. He, however was considered a very able preacher, often substituting for other ministers and Presiding Elders.

Mr. Buckley says that as far back as he can remember, the Presbyterians have used this church, with Dr. Dunlap, Davis Sydenstricker and Wm T. Price as their earliest preachers. No doubt the same ones that served other Presbyterian churches also preached to this Presbyterian class at Buckeye. The first Presbyterian members at this church were the McClintics. For many years this church has been served by the Presbyterian minister from the Marlinton church.

At the present the Presbyterian minister is the only one that preaches in this church.

In the land book for 1938, Bethel church at Buckeye is valued at \$500. and the lot at \$50. making a total value of \$550.00.

Helle V. McLaughlin
Marlington, W. Va.
Pocahontas County
Dec 27, 1940

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Chapter 6 - Section 1

From Mr. George Clendenen I secured this old copy of:

MINUTES

of the

LEWISBURG DISTRICT CONFERENCE

Baltimore Conference

METHODIST EPISCOPAL CHURCH, SOUTH,

Held in

Hillsboro', Pocahontas County, W. Va.

September 20-23, 1871

This Conference was held in the Wesley Chapel Church located on the hill beside the parsonage.

John L. Gilbert, Presiding Elder ---- P. O. Lewisburg, W. Va.
Members from Pocahontas County:

Clerical members	Appointment	Post Office
Charles A. Joyce	Levelton	Academy, Pocahontas Co.
J. Hembert Smith	"	" " "
James A. Moore L.P.	"	Ldray, " "
Shannon F. Butt		Greenbank " "

Lay delegates

Joseph Beard

Joel Hill

Lay delegates

"

"

Academy

"

"

"

Greenbank

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PROCEEDINGS
of the
LEWISBURG DISTRICT CONFERENCE

First Day.

The District Conference for the Lewisburg District, Baltimore Conference, Methodist Episcopal Church South, commenced its session in the Southern Methodist Church in Hillsboro, Pocahontas County, West Virginia, September 20th, 1871, at 9 o'clock A.M.

Rev. John L. Gilbert, Presiding Elder of the District, and President of the Conference, opened the Conference with reading the Scriptures, singing and prayer.

After some remarks by the President explanatory of the object of the meeting, on motion Rev. Lewis Lynch was elected Secretary, and Rev. Frazier Furr, Assistant Secretary.

The roll of the Conference was called and the following members answered to their names:

Clerical: John L. Gilbert, C. A. Joyce, J. R. Smith, J. E. Moore, Joseph Crickenberger, Frazier Furr, Jehu Hank, W. T. Quinn, C. E. Beauchamps, J. F. Clark, W. L. Lynch.

1871 Joseph Beard, Joel Hill, Levi Mackley, R. G. Brown.

The hours for daily meeting were fixed at 9 o'clock A.M. and 3 P.M., and for adjournment at 11 o'clock A.M. and 3 o'clock P.M.

On motion the President was requested to appoint the Committees for the next annual session.

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The bar of the Conference was fixed, and members were requested to take their seats within the bar.

The receiving of oral reports as to the general interests of the Church in the different appointments was taken up, and Levelton Circuit was represented by Rev. C. A. Joyce, Rev. J. R. Smith and Rev. J. E. Moore.

Conference adjourned for preaching.

First Day ----- Afternoon Session

Wednesday, September 20, 1871

The President announded the following Committees:

Committee on Spiritual Interests of the Church:

Rev. Eugene R. Smith, Rev. Frazier Furr, Joel Hill,

Committee on Sunday Schools:

Rev. Charles A. Joyce, Rev. Charles E. Beauchamp,
H. G. Brown.

Committee on Finance:

Rev. James F. Clark, Rev. W. L. Lynch, Joseph Beard.

Committee on Education:

Rev. Wm. T. Quinn, Rev. J. R. Smith, George Law.

Committee on Church and Parsonage Building:

Rev. Joseph Crickenberger, Rev. W. L. Lynch,
Abram Beard.

Committee on Missions:

Rev. W. L. Lynch, Rev. Joseph Crickenberger,
Levi Oakley.

Committee on Memoirs:

Rev. S. B. Dolly, Rev. J. Crickenberger, Rev. F. Furr.

On motion, the President of the Conference, and the preacher in charge of the Levelton Circuit were appointed the Committee of Public Worship.

Third Day ----- Morning Session

Report of the Committee on Spiritual Interests:

Your Committee on the Spiritual Interests of the Church in the Lewisburg District, respectfully submit the following report:

We have been gratified to learn from the representations made from the different charges, that there is an increased interest manifested by our people in the social meetings of the Church, and at the same time are obliged to deplore that they do not receive that attention which their importance demands.

Our Church, originating in a desire for the promotion of personal piety, and with special and peculiar means of grace best calculated to accomplish this, we have a right to expect that Methodists should be better than the members of other Churches.

Sometimes it is the case that ⁱⁿ our zeal for the conversion of sinners and the increase of our membership, we neglect to properly care for those, who are really members of the Church. We find it difficult to act upon what we

acknowledge to be true, that the prosperity of a church depends much more upon the holiness, than upon the numbers and wealth of its members. We need especially to organize prayer-meetings and class-meetings where these do not already exist, and endeavor to persuade our membership to attend.

The objections urged against class-meetings frequently arise from a misconception of their design, and the lack of qualified leaders. The class meeting is not a confessional where past sins are acknowledged and absolution given, but a place where the present spiritual condition is described, that proper counsel may be received, and where the surroundings are calculated to produce a determination to continued faithfulness and a greater devotion in the Christian life. Now that attendance upon class-meetings is no longer a test of membership, more care is necessary in the selection of leaders, and greater effort is required to make the meetings attractive. If the classes are organized during a season of revival, the members urged to attend, the formality usually incident to them as far as possible avoided, and variety observed in conducting them, we may yet see them well attended and becoming a greater blessing than ever before.

Family religion is also an important means of grace which is much neglected. Family prayer, daily observed, has often been blessed to the conversion of the children and the increase in spirituality of every member of the household. Let us by precept and example, by private as well as public admonition, seek to promote the observance of this in every family under our charge.

The more frequent preaching by our preachers of the distinctive doctrines of our Church would probably exert a very beneficial effect upon the spiritual interests of our membership and congregations.

Much depends upon the prudence and faithfulness of the ministry. Methodist means of grace faithfully used, Methodist theology faithfully preached, the Discipline of the Church faithfully enforced, and the old fires of religious fervor will be rekindled, the ancient glory rest upon our people, and we shall again hear it said "Methodism is Christianity in earnest."

Eugene R. Smith
Prazier Furr
Joel Hill

Third Day -----afternoon Session

The Committee on Education made the following report:

We, your Committee on Education, beg leave to report, that from the statements made by the members of this body in representing the various charges of the District, we are convinced that there is not attention given to the subject of Education which its importance demands.

Education is recognised by all as among the most potent of moral agencies. Its humanising effects are felt and seen wherever its beneficial influences are experienced, in elevating man in his social capacities, and preparing his heart for the reception of those great truths which will make him "wise unto salvation".

We are convinced that the time has come in the history of our Church when it not only requires an educated

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ministry, but an educated membership is equally demanded, to advance her general interests and carry to a successful issue her grand design - the salvation of souls. We believe that the great difficulty of obtaining suitable persons to hold official relations to the church, and especially to conduct our Sunday Schools, is due more to the want of education than any other cause that can be assigned.

We would therefore recommend:

1. That we, as members of this Conference, urge upon all our people the importance of educating their children.

2. That in their education we recommend them to patronise the institutions of our own Church as far as practicable, and

3. We would especially recommend to their favor and patronage Randolph Macon College, Freston and Olin Institute, Wesleyan Female Institute at Staunton, and Montgomery Female College at Christiansburg, as worthy of their confidence and support.

Mr. T. Quinn
George Law
James H. Smith

The Committee on Church and Parsonage Building made the following report, which was read and adopted:

Our Committee beg leave to submit the following report:

After gathering all the information we can, we are more than ever impressed with the fact that in a Church, we are

very deficient in respect to Church and Parsonage building. We feel satisfied that if proper efforts are made more Churches and Parsonages can be speedily erected. All that is necessary is to bring the matter fully before our people.

We learn from the report of the preachers that there are but three parsonages owned by us for the use of our preachers within the District, one at Hillsboro', another at Centreville, and the District parsonage at Lewisburg. Brethren, this ought not so to be.

We are gratified to learn that there is a very neat church being erected at the Big Bend Tunnel, and that several others are in contemplation and will be built as soon as circumstances will permit.

Brethren, let us awake to the interests of our beloved Zion, and urge our people to the erection of churches and parsonages all over the District.

We would recommend the adoption of the following resolutions:

Resolved, 1st. That it is of importance to the spiritual interests of every charge to have a church large enough to admit of some growth in the congregation, and of such a construction as to be comfortable in winter as well as summer, and sufficiently neat as to inspire respect for our holy religion.

2nd. That it is essential to our permanent prosperity as a Church that every circuit and station, as well as the District, have a comfortable home for its preacher.

3rd. That we urge all the Quarterly Conferences to supply their charges with the necessary furniture, especially the heavy household furniture needed by the preachers.

4th. That we will endeavor to secure the speedy collection of the amount which was assessed by the District Stewards as necessary for the repairing and furnishing the District Parsonage at Lewisburg.

Joseph Crickenberger
W. Lewis Lynch
Abram Beard

Your Committee on Finance submit the following report:

We are deeply impressed with importance of the subject under consideration, especially after a careful review of the financial interests of our District.

We have a membership of near two thousand, to whom are committed fifteen ministers of the Gospel and their families, with an allowance for the whole of five thousand one hundred dollars. Of this amount only about \$1253 has been paid, not one-fourth of the claim, although more than one-half of the year has passed. This being a fact, there is no doubt but that some of our brethren have been in straitened circumstances, and may have suffered from actual need.

Truly this is a lamentable state of affairs. But seeing the effects, the question arises, what is the cause? If we can find the cause, the remedy will be easy. Are our people to bear the blame? Are they to be censured for their inefficiency? Are we doing them justice by suffering

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such a report to be brought to this District? It is the opinion of your Committee that a qualified answer to these questions may be given in the negative; qualified in this, that our people are not educated fully as to their duty in this matter. We fear the idea prevails in the minds of many of our people that the minister is an object of charity, and therefore feel at liberty to give, as they term it, whatever they may be disposed.

They are also impressed with the fact that the progress of the Church is retarded in all of its interests by the inefficiency of our financial system, and that the inefficiency is due to a great extent to the fact that our ministers have failed to properly instruct the people.

In view of these considerations we respectfully submit the following resolution:

Resolved, That we as ministers use every effort in our power to instruct our people in this matter, and make them feel this to be a duty, and that upon it depends not only the success of the Church, but the development of an essential Christian grace in the character.

James P. Clark
Joseph Beard
W. L. Lynch

The report of the Committee on Publishing Interests was received, read and adopted.

The report is as follows:

The Press is, without controversy, a powerful auxiliary in forwarding the interests of the Redeemer's

Kingdom.

Methodism in the past has not been unmindful of this fact, for her eventful history teaches that in her advancement to the proportions of a vast moral empire, no small amount of said progression is due from the diligent circulation of her Church literature. But we have fallen upon evil times in this respect, and judging from the reports of the preachers representing the various charges, there is a delinquency existing throughout the bounds of this District relative to the circulation of our own books and periodicals, which is deplorable and alarming.

Among various publications, we recommend the following:

The History of the Organization of the M.E. Church South, by W. R. Redford, meets a felt want, and we urge its circulation.

The Nashville Christian Advocate we cordially recommend, because it is the official organ of our Church, and because of its decidedly Methodist tone.

We feel deeply interested in the continuance of a weekly religious journal within our bounds, and recommend the Baltimore Episcopal Methodist, as worthy of the patronage of our people.

The St. Louis Christian Advocate is a large sheet, ably edited, and we recommend it to our people.

The Quarterly Review, adopted by the General Conference edited by W. R. Blodgett, and now published in St. Louis, is a periodical standing in the foremost rank of its class. We recommend it to our people, and especially to the

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ministry, that they may store their minds with thoughts pertaining to the spirit of the age.

The New Monthly Magazine, edited by Mr. Harrison, according to the provision of the General Conference, we regard as a timely periodical, believing that its extensive circulation will be effective in counteracting the pernicious influences of secular monthlies.

We call special attention to our Sunday School literature, cordially recommending and urging its circulation.

We also recommend the "Hand-Book of the Baltimore Conference", by Rev. E. R. Smith, as a work calculated to promote the interests of our Church.

All of which is respectfully submitted,

Frazier Furr
James L. Moore
Joseph Beard

On motion, Rev. E. R. Smith and Rev. W. L. Lynch were appointed a Committee to have the minutes of the District Conference published, and the members of the Conference pledged themselves to raise the amount necessary to pay for the same when said amount is apportioned by the Committee.

The following resolution was adopted:

Resolved, that the thanks of the members of the Conference are due to and are hereby tendered to the citizens of this community for their hospitable and sumptuous entertainment.



Hamlin Chapel

Organized before 1835
Had services around
was built in 1835

Mark was organized
They
the log chapel

father of John Duffield, who gave the land and vision for the
Hamlin Chapel. The land referred in Data Book 2 above was
here and the poles of Stony Creek about one-half mile from
came from John R. Duffield to John McNeil, Robert Moore,
James L. Moore, John R. Duffield, and George S. McNeil, Trustees
of the Methodist Episcopal Church. Mr. Duffield was class

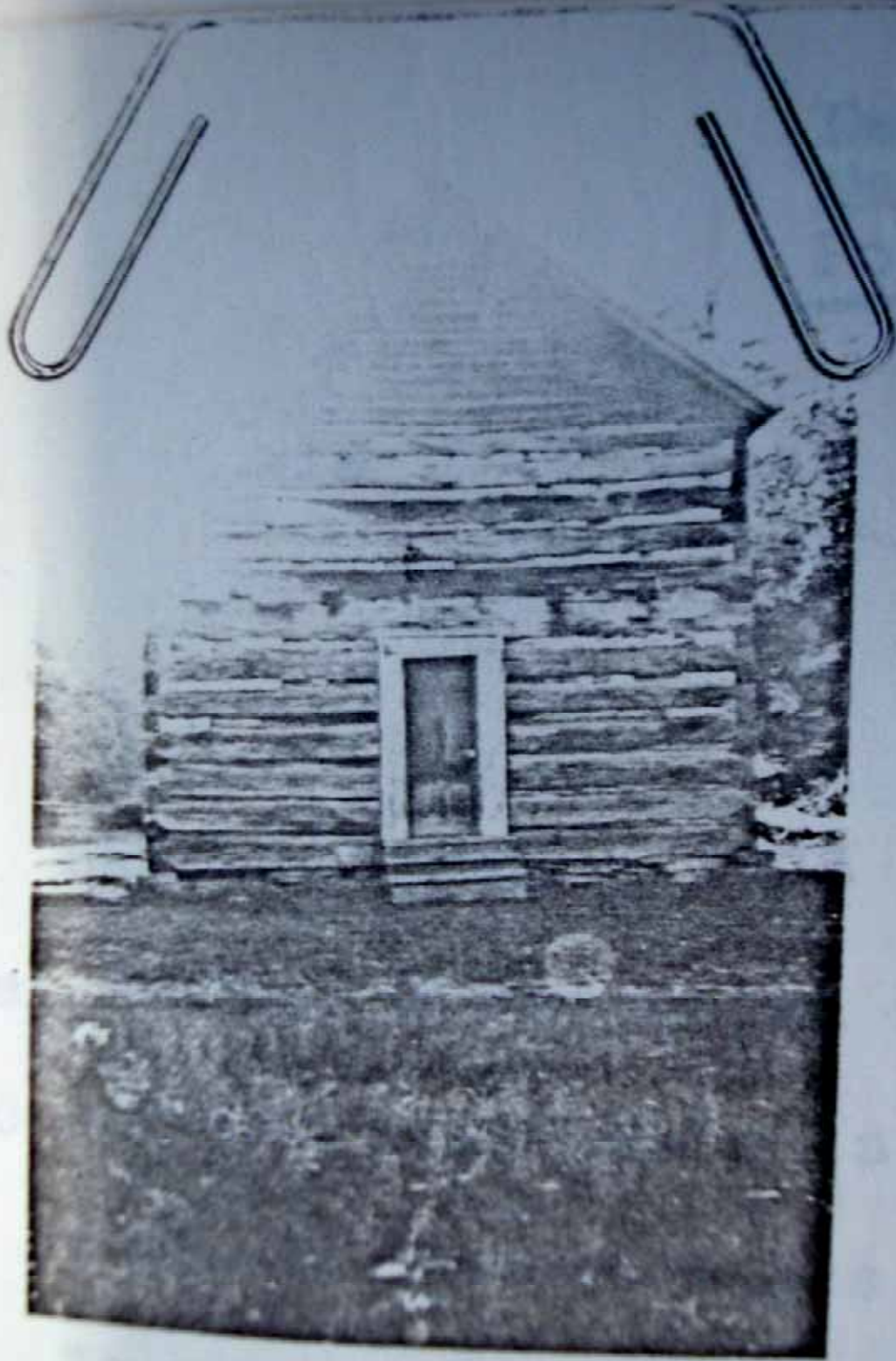
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HAMLIN CHAPEL (Methodist Church) -- Stony Creek

Organized before 1835, exact date unknown -- Built 1835

meeting held in a large house belonging to Francis McNeil at
Stony Creek, now owned by Judge George S. McNeil.

The first service was given by William Baxter, who later
succeeded the work. He was elected Justice of the Peace
about this time and resided in this office for many years.
Baxter, an experienced carpenter, was made to construct
the first building for the church and was the first to
hold services in the new building at Hamlin.



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Chapter 6 - Section 1

HAMLIN CHAPEL - 1835

Hamlin Chapel Methodist Episcopal Church was organized sometime before 1835 but the exact date is not known. They had services around at the different homes until the log church was built in 1835. It was named after Hamilton Duffield, the father of John Duffield, who gave the land and timber for the Hamlin Chapel. The deed recorded in Deed Book 2 shows one acre and ten poles on Stony Creek about one-half mile from Onoto from John R. Duffield to John McNeel, Robert Moore, James E. Moore, John R. Duffield, and Samuel Young, Trustees of the Methodist Episcopal Church. Mr. Duffield was class leader as long as he lived.

The first talk of building a church was at a revival meeting held in a large barn belonging to Phoebe McNeill at Swago, now owned by Judge George W. McClintic.

The main builders were: William Baxter, who superintended the work. He was elected Justice of the Peace about this time and continued in this office for many years. Henry Duncan, an apprentice carpenter, who came to Huntersville and helped build the Court house and jail and then helped build the first brick Oak Grove Church at Hillsboro, where he found his wife Patsy Baxter. John Barlow, John Auldridge, who was an expert hewer. William McCollum, who was a stone mason. There were nineteen families and all of them helped with the labor as there was no money to be given.

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The lumber for the church was manufactured by William Cochran, Sr., and William A. Young on a water mill near Porter Sharp's place. It was built of hewed logs, cracks clincked and daubed, shaved shingle roof, gallery all the way around on both sides and front, and the seats were long benches with slat backs. There is a door at one end of the building and an elevated pulpit at the back.

Some years later the side galleries were removed in order to make the church lighter. Some of the benches were replaced by chairs. The church was then ceiled with yellow lin. These repairs were made about 1780 by George P. Moore, John W. Tyler, C. B. Vanreenan, all of these men were afterwards ministers, and Washington Moore.

The church was used by both Methodists and Presbyterians until 1929 when the Presbyterians built a church directly across the road from the "Old Log Church" as Hamlin Chapel is called by everyone.

The first families who attended within a radius of eight or ten miles were:

Robert Moore

Capt. William Moore (a school teacher)

Andrew Moore

William Young

William Duncan

Andy Duffield

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Eli McCarty

Josiah Friel

John Smith

Joseph Brock

The Ewings Family

In May, 1854, Colonel Samuel Young preached here and made an appointment for forty years from that date. He did not live to fill the appointment but a memorial service was held for him May 3, 1894.

From 1875 to 1884 the following Methodist ministers held services in this church:

Rev. Clemmens

Rev. A. A. P. Neal

Rev. Harper

Rev. Wickline

Rev. Richardson 1878-1879

Revs. Hedrick and Hill 1881-1882. Rev. Hill also taught at the Pine Grove School.

Rev. Wickline 1882-1883

Rev. Chapel 1883-1884

Rev. George P. Moore preached and taught school during this time.

At this period in the history of this church there was a recess of twenty-three years. That is the Methodists did not use the church for that period of time. The reason for this was that the new church had been built at Edray and all of the members attended services there. However, the

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Presbyterians used the building during this period and had services once a month.

It was just before the recess that Washington Moore, who was quite a "joker", made the remark that he had apples bigger than pumpkins. They had him up before the Presiding Elder to try him for making such a remark. Mr. Moore said that he was talking about big apples and little pumpkins. Sure enough, when he got his big apples and little pumpkins the apples were larger than the pumpkins, so he was exonerated.

During the twenty-three years recess, the following ministers from other denominations preached at Hamlin Chapel:

Dr. Wm. T. Price - Presbyterian

Rev. S. G. Callison - Baptist Missionary

Rev. Wellington Hogsett and Howard Underwood, local preachers, held revival meetings during this period. In 1896 Rev. Hogsett held one of the greatest revivals ever held in this county. The mourners bench was always full. The story is told of one woman who always took her hair down before she shouted so she wouldn't lose her hair pins. I am told that the people could be heard for miles around singing and shouting on their way home from these revival meetings.

After this recess the church was in a very bad state of repair. So there were a number of improvements made before it was "picked up again", that is the way they expressed it. These improvements were made by: George Baxter, P. L. Carter, George H. Moore, E. F. McLaughlin, and others contributed

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money and labor. Later it was reroofed by George H. Moore. The last repairs were done by: Asa Barlow, Levi Baxter, Adam Moore, James Sharp and others.

The following ministers served the church after the recess:

Methodist:

G. W. Marston	1906 - 1909
Ira Ricket	1909 - 1913
H. A. Coffman	1913 - 1916
C. H. Ramsey	1916 - 1920
C. A. Powers	1920 - 1923
Nelson Hill	1923 - 1929
Thomas Taylor	1929 - 1933
D. A. Carder	1933 - 1936
D. J. Combs	1936 - 1938
R. H. Skaggs	1938 -----

The Rev. Skaggs is very much liked by everyone in the County who knows him. He has nine children. When he came to Aray, seven of the children were at home, all grown. All of his children play some sort of a musical instrument and sing and Mr. Skaggs sings also, so when there is no choir, he takes his choir with him. Altogether Mr. Skaggs serves nine churches.

Today there are only about fifteen members in this church. They have preaching services every fourth Sabbath afternoon and singing services the second Sabbath evening of each month.

In 1893 and 1894 there was a Union Sabbath School at

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this church. There has been no Sabbath School since 1928.

On July 28, 1940 there was an anniversary service held at Hamlin Chapel commemorating the one hundred fifth anniversary of the church. There were about four hundred persons present. As the church is very small and very few of the people could get inside, the services were held in a grove of trees just outside the church. Dr. McCusky of West Virginia Wesleyan made an address. Mr. William Gilmore of West Union and Mr. Davis Barlow of Huntington gave the History of the church. There was a great deal of singing by two or three different choirs. Besides Rev. H. R. Skaggs, there were two former pastors of the church present, Rev. D. R. Carder and Rev. D. J. Combs. Dinner was served on the ground to every person there. After all had eaten until they could eat no more, food was carried away in bushel baskets. The services lasted all day.

During the year of 1875 the following persons attended Sabbath School at Hamlin Chapel:

S. B. Moore, Supt.

George K. Gay, Assistant Supt.

Joe Young)
&) Secretaries
A. J. Smith)

Bill Jackson, Librarian

Henry Barlow and wife

George F. Moore

John Duffield

Andrew Duffield

Dr. D. D. Carter

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Geo. Baxter	Jenny Kellison Simmons
Sarah Poage Baxter	Nan Simmons
Rev. John Waugh	Rachel Duffield
Catherine Cochran Sharp	Catherine Duffield Kellison
Wm. Cochran	N. S. Duffield
Harper Moore	Nancy Duffield Ratliff
Catherine Moore	Mary Gay Gum
Loretta Duncan Gilmore	Agnes Gay
John Tyler and wife	John Gay
Jane Duncan Moore	Jenny Gay
Uriah Beverage	C. F. Gay
Susan Beverage	Register Moore
Jacke Beverage	Mary Ann Baxter Moore
Frances Beverage Wooddell	Aaron Moore
Hannah Beverage McNeel	Jane Moore McCollum
Caroline Beverage Smith	Lorance McCollum
Perry, James and Thomas Townsend	Wils Alderman
Jenny Townsend Beverage	Mary Everholt McCollum
Sally Townsend McLaughlin	James O. Ratliff and wife
Rev. C. B. Vanreenan and wife	Wallace Jackson
George Vanreenan	John Gay, Sr.
Frances Vanreenan	Sarah Ann Gay
Peachy Vanreenan Totten	George McCollum
William Vanreenan	Willard Overholt
Bob Simmons	James Sharp
Marwick Simmons	Dave Sharp
Milt Simmons	Mary Sharp Dilley

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Josephine Gay Mann	Alwilda Moore Young
A. R. Gay	Lula Moore Barlow
Grant Smith	James Auldridge and wife
Dave McClure	George Auldridge
Mary McClure Baxter	Mary Auldridge Carter
Nancy McClure Lindsay	Burton Curtis
Jacob McClure	Lee, Fanny and Lilly Carter
Sally McClure Shearer	John, Neal, Anderson and Davis Barlow.
John W. McClure	
Alex Barlow and wife	Alice Barlow Gay
Wesley Barlow and wife	Ruth Barlow White
John Henry Barlow	Wm. H. Auldridge
Joe Barlow	Jack Waugh and wife
Lizzie Barlow Sharp	Ison Waugh
Joe Barlow, Sr. and wife	Lizzie Waugh
Martha Barlow Hill	J. W. Baxter
Mary Barlow Gay	Adam Baxter
Amos Gay	Birdie Baxter
Silas Barlow	Wm. Baxter and wife
Nathan Barlow and wife	Samuel Baxter
Geo. Y. Barlow	Leanna Baxter Vanreenan
Demie Barlow Galford	Washington Moore
Fless Barlow	Ella Moore Smith
A. T. Moore and wife	John Malcolm
J. H. Moore	Tom Kellison
Anna Moore Sharp	Pat Poage
Bob Moore	

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James McCollum

Morella Smith

Of the one hundred forty names given above, thirty-eight are living today.

To my knowledge this is the only old log church in good repair and in regular use in the county.

Information from:

Mr. Anderson Barlow, Mr. Davis Barlow, and Mr. William Gilmore. These men got their information from the older members of the church, none of whom are living. The list of Sabbath School pupils was made from memory by Mr. Anderson and Davis Barlow. They attended the School.

- July 24, 1940

Nelle Y. McLaughlin
Marlinton, W. Va.

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Chap. 6 - Sec. 1- -1-

minutes from the Session of the Oak Grove Church.

June 23, 1836

Session of the Oak Grove Church met at the home of S. D. Poage, members present: George Poage, Josiah Beard, S. D. Poage, The case of Sampson L. Mathews was considered of an affray with John Graham of Huntersville, whereupon said Sampson L. Mathews was notified to appear before the Session of Oak Grove Church, at said church on July 5, at 11 o'clock and citation for the following witnesses were also issued, viz: Doct. McClellon, William Duncan, and Moses H. Poage to prove the charge which occurred on the last Monday of April, last. George Poage was elected moderator of above session which adjourned to meet accordingly.

S. D. Poage, CLK.

GEORGE POAGE, Mod.

1836, July 5th.

Session met according to adjournment, constituted with prayer. Members present, George Poage, Josiah Beard, Sam'l D. Poage. George Poage was chosen moderator. Mr. Sampson Mathews being duly cited in the case of an affray with John Graham of Huntersville, on the last Monday of April, again failed to appear, and the Session being fully satisfied that he did not intend to obey the citation, are unanimously of the opinion that he is guilty of contempt of the lawful authority of the Church of Christ, and ought to be dealt with as one refusing to hear the church. Whereupon, Resolved that he be and he is hereby excluded from the communion of the church until he repent.

The Judicatory then assigned the management of Mr. Mathew's

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case to Rev. Joseph Brown, and proceeded to take the testimony which is as follows:

DOCTOR McCLELLEN being duly sworn, stated: On the last Monday of April last, I was standing at the extreme end of Mr. Graham's porch, at which time I heard a considerable talking which attracted my attention. I went from where I stood to ascertain the cause, when I found that Mr. Mathews and Mr. Graham were disputing something about the appointment of a commission of a road leading from Huntersville to some point in Nicholas County. Very shortly after this, they left the place on which they were standing and approached near the corner of Mr. Graham's store house, when I heard Mr. Graham dispute Mr. Mathew's words about something, I know not what. Mr. Mathews then turned and told Mr. Graham that he was a liar and shook his fist in Mr. Graham's face. Mr Graham then drew a small knife, which Mr. Mathews saw and immediately drew a very large one from his pocket, opened it, and held it firmly in his hand. Immediately after this Mr. Graham started from where he stood on the Tavern porch, entered the porch and seated himself. Mr. Mathews followed immediately after him, the language which passed at that time, I do not recollect. However, Mr. Mathews turned and left the porch, and Mr. Graham told him if he entered his house again he would kill him. Mr. Mathews then did enter the house and told him to kill him. Q. by Mr. Brown, Did you interfere when standing at the corner of the store house? Ans. I did, and asked them to separate seeing that they both had knives drawn, and they paid no attention to me so I left them to themselves. Q. By same, Was it immediately after your interference

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that Mr. Graham walked to the porch? A. It was, there were probably some words passed between them. Q. By same, Did Mr. Mathews follow Mr. Graham immediately to the porch, or was he drawn to the porch by some language used by Mr. Graham when there? A. He followed him immediately and I thought Mr. Graham was probably not aware of his being after him, by his countenance after he entered the porch. Q. By Mr. Beard, Is not Mr. Graham quite a small man? A. He is in comparison with Mr. Mathews. Q. By same, Did Mr. Mathews use profane language? A. I do not recollect that he used profane language. Q. By same, Did Mr. Mathews draw his knife the second time after entering the porch? A. I am not certain. Q. By Mr. Brown, Was not Mr. Graham's language to Mr. Mathews of an abusive character? A. The first language that I heard was, I did not hear the commencement.

Mr. John Hanes did not attend in person, but sent his testimony certified by a magistrate, together with his reasons for not attending by Mr. Brown, which were sustained.

Mr. Hanes stated: When I first observed Mr. Mathews and Mr. Graham they were conversing together near Mr. Graham's lumber house. Very soon their conversation became quite loud, and I understood that it had reference to the appointment of commissioners to lay out a new road from this place to some point in the County of Nicholas. Both appeared to have their feelings excited. Mr. Graham charged Mr. Mathews with acting unfairly in his official capacity as a Justice of the Peace in the appointment of the com-

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missioners of this road. Mr. Mathews replied to this charge by calling Mr. Graham a liar. Mr. Graham replied to this by calling Mr. Mathews a liar. Mr. Mathews then shook his fist in Mr. Graham's face and Mr. Graham then drew his knife, telling Mr. Mathews he should not impose on him. Mr. Mathews then drew his knife. After this Mr. Graham then walked into his porch and seated himself. Mr. Mathews then followed him into the porch and walked close up to him with his knife drawn, repeatedly saying to him in a tone of defiance, "Kill me, now kill me." Mr. Mathews afterwards came across the street into my shop. I then urged him to become reconciled to Mr. Graham. And he replied that if he thought he had done wrong he was willing to make acknowledgements, but he did not think himself in fault.

After duly considering the testimony in the case of Mr. Mathews in an affray with John Graham in Huntersville, on the last Monday in April last, the Session are unanimously of opinion that he was guilty of unchristian conduct and whereupon that it be resolved he ought to be and hereby is excluded from the communion of the church until he give satisfactory evidence of repentance and amendment of life.

J. D. FOAGE, CLK.

GEORGE FOAGE, MODERATOR.

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Chapter 6-

Minutes of the Session of the Oak Grove Church, Hillsboro, W. Va.
April 23, 1837.

Session convened at the home of S. D. Poage, opened with prayer by Moderator. The session took under consideration the application of Mrs. Nancy Mathews for a certificate of dismissal from the church. After due consideration, it was resolved that a certificate be not granted and that for the following reasons:

1st. Because the session has evidence to believe that it is not the intention of the *member* making the application to remove from the bounds of the congregation or unite with any other church.

2nd. This being the case, the session do not think themselves warranted by the constitution of our church, or by the word of God to grant this request. The session view themselves as acting under the authority of God and bound to act in conformity with his word, (whatever you do in word and deed - do all to the glory of God) when an individual believes that such a change has been wrought in his or her heart as qualifies for membership in the Church of Christ, it is the duty of such individual to state the evidence of the change to the officers of the church. If they are satisfied that the individual has undergone a saving change of heart it is made their duty to receive the applicant into the communion of the church. When persons have thus been received, the session do not consider that they have the right voluntarily to withdraw from the church, unless they can point to some passage in God's word giving them that privilege. Nor do the session consider

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that they, as the Judicatory of the church, have the right to sanction such disorder by giving such liberty, unless they find authority in the word of God or constitution of the church which gives them such right. Such authority, the session are convinced is not contained in the word of God or the "Confession of Faith" and therefore they feel bound to refuse the application

JOSEPH BROWN, Mod.

June 18, 1837.

Ellen Hanes appeared before the session and made satisfactory acknowledgements of regret for having engaged in a dance at Thomas Bradshaw's.

J. BROWN, Mod.

Sept. 1837.

Mr. Thomas Bradshaw presented his certificate of dismissal from the church at the head of Green^{river}bryer, with that of his wife, as members in good regular standing up to the time of their removal from the bounds of that church (which was upwards to one year ago) to this church to be received as its members. Mr. Bradshaw having incurred the censure of the church, in the interval by tolerating a dance at his house and also by selling a horse in Hunterville on the Sabbath day, made satisfactory acknowledgements of regret to the session (being opened with prayer by the moderator) was accordingly received.

J. BROWN, Mod.

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Sept 8, 1839.

Session met, was opened with prayer, all its members present, Mr. Thomas Bradshaw personally and voluntarily appeared before the session and made statement and acknowledgement of the fact that he permitted a civil dance at his house on the evening of Fourth of July last. Mr. Bradshaw, though, did not strictly justify dancing as right, yet thought it the least of two evils which would certainly follow on the occasion (the marriage of his daughter). Mr. Bradshaw not being disposed to express any regret for the deed, nor to give the session any acknowledgement to hope for a different course of management in future. Mr. Bradshaw having been previously before the session for a similar offense, the session thought it their duty to suspend Mr. Bradshaw from the communion of the church, and he was accordingly suspended.

J. BROWN, Mod.

July 29, 1940

July 29, 1940

Nelle Y. McLaughlin

Nelle Y. McLaughlin
Marlinton, W. Va.

POCAHONTAS COUNTY

Chapter 6 - Sec. 1

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GREENBRIER PRESBYTERY, the pioneer presbytery of the Virginia territory west of the Alleghenies, was organized in the Old Stone Church at Lewisburg on the second Tuesday of April, 1838. A minute of the Synod of Virginia in session at Lexington October 10, 1837, reads, "An extract from the minutes of Lexington Presbytery was read in relation to the division of said Presbytery and a request presented that the Synod should divide that body and designating a line of division which they desired might be established, on which the committee on Bills and Overtures made the following report: Resolved, that the request be granted and that the said Presbytery be divided by a line commencing at the intersection of the Allegheny Mountains with the southern boundary of Hardy County and thence along the top of the mountain to the boundary of Giles County and thence along the dividing line between Giles and Monroe Counties to New River, and that the ministers and churches west of said line are hereby constituted a presbytery to be known by the name of Greenbrier Presbytery, and said Presbytery shall hold its first meeting at Lewisburg on the second Tuesday in April next and be opened with a sermon by Rev. John McElhenny, or in case of his absence by the senior minister present.

The report was adopted and in pursuance of this action seven ministers and six ruling elders met in Lewisburg on the second Tuesday of April 1838, for the organization of the Presbytery.

Dr. John McElhenny preached the opening sermon. His

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text was from the fifth verse of the Twentieth Psalm: "In the name of our God we will set up our banners." In the introduction of his sermon, Dr. McElhenny said about the words of his text: "No words could be better suited to our particular situation," and it is interesting to recall some things he said in that sermon, which has been preserved: "The region over which we are called to exercise a Presbyterian influence is not less than one hundred and fifty miles square, containing a population of more than one hundred thousand souls. -- We love our church. We prefer it to any other, but we do not believe that the visible church is confined within the limits of our own denomination. It is entirely a mistake to suppose that truth and religion can be promoted by accommodating them to the world. We must preach the gospel -- in the plain, unsophisticated manner in which it is presented in this book. The more completely we are stripped of every shadow of self-dependence and trust alone in the arm of Heaven the more certain we will be to succeed. Every member of this Presbytery must measurably assume the character of a missionary."

The territory embraced in the original Greenbrier Presbytery as indicated by the minutes of the Synod of Virginia was quite large, including a small area within the boundary of the present Commonwealth of Virginia and much of the central and south-central part of what is now the state of West Virginia, extending from the Alleghenies to the Ohio River, much of which was yet undeveloped country.

The original churches of the Presbytery were: Lewisburg.

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Union, Spring Creek, Oak Grove, Head of Greenbrier (now Liberty), (both of the last named churches are in Pocahontas County), Tygart's Valley, Anthony's Creek, Parkersburg, Point Pleasant, Hughes River, Carmel, Huttonsville, Charleston and Muddy Creek.

One interesting item in the work of the first meeting of the Presbytery was the adoption for report to the General Assembly of a "Narrative of the State of Religion" in the following words: "The Presbytery of Greenbrier, in presenting the first Narrative of the State of Religion within our bounds to the General Assembly are impressed with feelings of both gratitude and humiliation. The organization of the new Presbytery in the western mountains of our state where thirty years ago there was only one minister of our denomination is evidence that the cause we profess to love is advancing among us. The means of grace are better attended, the attention more pleasing, and to some of the churches there have been a few additions. Sabbath schools and other means of instructing our youth are encouraged.

"We are constrained to admit the low state of piety among us, both in churches and individuals, and the common neglect of the domestic religious duties, family prayer, parental instruction and discipline. The sin of Sabbath breaking much abounds."

Dr. William T. Price says: "The adherents of Presbyterianism in the limits of Greenbrier Presbytery are the descendants to a large extent of those Scotch and Scotch-Irish"

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people who occupied this region at an early day. Many of these persons had settled in Pennsylvania. Thence emigrating west and south, settlements were formed and churches established in the valley of Virginia about the year 1740 and at intervals thereafter. In the years that followed, the more inviting portions of Monroe, Greenbrier, Kanawha and Pocahontas Counties were occupied by a goodly number of families". Dr. Price then quotes from an article written by Rev. James H. Leps: "They were a sturdy race, inured to hardships and accustomed to privations. Their ancestors had received their idea of religion and their mental and spiritual training amidst the fierce struggles and persecutions of the Reformation. The doctrines upon which the great battle of the Reformation was fought -- were the doctrines which formed the warp and woof of their religious instruction and moulded their spiritual life."

In order to appreciate fully the situation of those who formed those early settlements west of the Alleghenies and the difficulties they faced, it must be recalled that this region was very remote from the seat of the colonial government, and that they were poorly provided with means of defense, while being exposed constantly to the dangers of Indian raids. Their situation was all the more difficult and perilous because of the troubles arising from the long and bitter struggle between the French and English for supremacy in the Mississippi Valley; a struggle in which the Indians were the pawns and in which one of the principal stakes was the possession of this region "west of the mountains" where the pioneers of this country had chosen

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to establish their settlements.

At the organization of the Greenbrier Presbytery there were seven ministers and six ruling elders present. Those present were: Rev. John McElhenny, Rev. Francis Thornton, Rev. James M. Brown, Rev. William G. Campbell, Rev. David R. Preston, Rev. Joseph Brown, and Rev. John Blain; and Ruling Elders George Rapp, Moses M. Fuqua, Samuel Brown, William Shanklin, Thomas Beard and T. O'Hara. The number of ministers was increased immediately by the reception of Rev. Festus Hanks. Rev. A. S. Morrison and Rev. Francis Dutton were not present.

The aggregate membership of the churches which constituted the new Presbytery was 1,423, a membership which was scattered over a territory comparable to the area now embraced within the limits of the Synod of West Virginia of the Southern Presbyterian Church.

Dr. Price pays special tribute to some of the ministers in the first half-century of the Presbytery's history. Of Henry Ruffner he says, "He had a national reputation"; of Stuart Robinson, "He was one of the most prominent pulpit orators in the American Presbyterian Church"; and of the labors of John McElhenny, James M. Brown, Samuel R. Houston, Joseph Brown, and M. D. Dunlap, "They accomplished more for the best interests of society than any other equal number of names to be looked for in any other sphere of professional work". Of those who labored and have gone before us there are besides those mentioned by Dr. Price whose names would come immed-

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ately to our minds: J. C. Barr, Matthew Lyle Lacy, the Sydenstrickers, James H. Leps, and others. But these were Dr. Price's contemporaries and he did not mention them. And certainly any list of ours now would include Dr. Price himself.

NOTE: The Presbyterian Churches in Pocahontas County are in the Greenbrier Presbytery.

Reference;

The Church of the Western Waters -- Courtney

July 12, 1940

Nelle Y. McLaughlin
Marlinton, W. Va.

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Chapter 6 - Section 1

A Record of The Oak Grove Church from the reorganization in 1830 to about 1905.

This is a record of the reorganization of "The Oak Grove Church" --- the first Presbyterian organization in the County. It was located about one mile south of Hillsboro on the old pioneer road leading into Greenbrier County at Menick.

The Rev. Professor Samuel L. Graham was the first to minister regularly here. He was called "Professor", presumably because he was connected in some way with Hampden-Sidney College. He appeared on the scene in the year of 1819, devoting to this church one third of his time -- giving the remainder to Spring Creek and Anthony's Creek. He reorganized this church Aug. 28, 1830.

The charter members were as follows:

Josiah Beard	<i>George Poage</i> Samuel D. Poage	Mrs. Nancy Cackley
John Jordan	Mrs. E. Poage	Mrs. Jane Bradshaw
William Bradshaw	Mrs. Mc. Poage	Mrs. Betsy Poage

The following persons were elected Ruling Elders:

Josiah Beard George Poage John Jordan Samuel D. Poage

The last three were ordained by Rev. S. L. Graham.

S. D. Poage was elected Clerk.

In 1826 the Rev James Kerr gave a part of his time to this people and through his agency the old brick church was built in the oak grove, from which it derived its name. A cemetery was laid out on the ample grounds west of the church and is

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adheres to it, being the property of the church no matter where the house of worship stands and because of its sacredness was designed to be held in perpetual remembrance.

The Rev. William G. Campbell, in the year 1831, preached one fourth of his time for one year. Mr. Campbell preached frequently in Monroe, Fayette, Pocahontas and Nicholas Counties. His was a fruitful ministry. All the pecuniary aid received for time spent in this service did not exceed one hundred dollars. He sustained himself by private resources and teaching, in which vocation he accomplished a great good. The church year in those days began in September and no doubt the service of one year by these ministers was due to the hardships and privations through which they were called to pass in covering the destitution of a large field.

The church was left vacant after Dr. Campbell's ministry until the year ending 1833, when Dr. John S. Blain commenced his ministerial duties at one third of his time for one year. At this time quite a number of persons joined the church by certificate. In the year 1835 Rev. David Cunningham began his labors as stated supply for one year for one third of his time. †

Another vacancy occurred in the year 1836, but in September 1837, Rev. William Brown moderated a call to Rev. Joseph Brown to become our pastor for one half of his time at \$200.00 per annum, which call was unanimous by a vote of the people. He was installed by the Rev. David Cunningham, and

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was pastor here until September 1844, a period of seven years. We pause here to sound our praises of this fine man. He sprang from a distinguished ancestry, being one of the youngest of five ministerial sons of Mary Moore of Abbs' Valley. He greatly endeared himself to everyone through a consecrated service of teaching, preaching and charming social qualities. His labors were abundant in the churches of Anthony's Creek, Spring Creek, Oak Grove and Liberty. Through his efforts the "Little Levels Academy" was founded at Hillsboro, West Virginia.

In the year 1838 the Synod of Virginia met at Lexington, Virginia. The Synod of Virginia requested, and the Presbytery at Hillsboro, West Virginia, resolved that a division should be made in the Presbytery. Dr. William Plumer served efficiently as stated clerk. The following record was taken from the minutes dated October 10, 1837:

The Presbytery by a line commencing at the intersection of the Allegheny Mountains with the southern boundary of Hardy County, Virginia, along the top of the mountains of the boundary of Giles and Monroe Counties to the New River, and that the ministers and churches west of said line was to constitute a Presbytery known by the name of Greenbrier Presbytery. It was to hold its first meeting in Lewisburg, West Virginia, on the second Tuesday in April 1838, and be opened with a sermon by Rev. John McElhenny. The ministers present were:

Rev. John McElhenny
Rev Francis Thornton

Rev James M. Brown
Rev. Wm. G. Campbell
Rev. John Blain

Rev. David A. Preston
Rev. Joseph Brown

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The following Elders were present:

George Rapp	Samuel Brown	Thomas Beard
Moses M. Fuqua	Wm. Shanklin	T. C. Harrah

Mr. McElhenny preached the opening sermon from Psalms 20:5 "And in the name of our God we will set up our banner."

The churches to compose the new Presbytery were as follows:

Lewisburg	Muddy Creek
Union	New Liberty
Head of Greenbrier	Anthony's Creek
Tygarts Valley	Point Pleasant
Parkersburg	Carmel
Hughes' River	Charleston
Huntersville	Spring Creek
Oak Grove	

The first action of the new Presbytery was the reception of Rev. Festus Hanks who left New Brunswick Presbytery to unite with us, and was cordially received. He preached a missionary sermon at Oak Grove September 28, 1838, at which a collection of \$21.20 was received for the cause of the missions. Dr. McElhenny began his memorable missionary career in 1808. Being a leader in this section in the missionary enterprise his counsel was sought by the other ministers.

The celebrated Dr. Stuart Robinson said of him, "Dr. McElhenny is the greatest man I ever knew in the ministry because of his active, faithful service." Even in these remote days Greenbrier Presbytery occupied a vast field as it embraced two hundred miles square. There was no Presbyterian minister in the east nearer than Lexington, Virginia, none on the west this side of the Ohio River, and none north and south for at least one hundred miles. He had no assistance except an

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occasional visit from distant brethren or those visiting White Sulphur Springs or other resorts. Dr. McElhenny came to the Old Stone Church in Lewisburg in 1808. He preached alternately at Lewisburg and Union giving one Sabbath to the Little Levels. When the Oak Grove Church was vacant, Dr. McElhenny would come up to preach and hold communion. One of his texts remembered by some of the old people was Jeremiah 22:29, "O earth, earth, earth, hear the word of the Lord"! He exerted a great influence for good over the Oak Grove Church which has always been served by great and noble men. There are Elders and Deacons in the church today, who are direct descendants of William Poage, the founder of the Oak Grove Church.

On December 1, 1844, the Rev. Mitchell D. Dunlap commenced his ministerial duties for one year. He supplied this church and Huntersville until 1868 and was also Principal of the Little Levels Academy. The name of the town and post office was changed from the name of Hillsboro to that of Academy in deference to the school which extended its beneficent influence far and wide through this and surrounding counties. But since change and time have obliterated all traces of the old brick academy, the name of the town was reverted to the old original name of Hillsboro. Mr. Dunlap was a devoted pastor and teacher and he laid the foundation for the development of many fine characters of both men and women in this county. After his retirement from the ministry, he and his wife lived on their farm situated on the road leading west from Hillsboro.

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There they died and their remains were taken to Monroe County for burial. Mrs. Dunlap loved and studied the Bible diligently, and it was owing to her influence and efforts that Mrs. Carrie Stulting Sydenstricker was led to go as a missionary to China where she labored for forty years, giving her life to the cause and her body was laid beneath Chinese soil. Mrs. Dunlap was a relative of Rev. James Haines whose memory is still green among some of the older residents of the Little Levels. There was a lapse in the worship of the church from 1868 to 1871, when through the efforts of Rev. James H. Leps, Rev. George L. Brown agreed to give one-fourth of his time until September 1, 1872.

On June 1, 1872 the Session employed the Rev. David Spotts Sydenstricker to preach for them one-half of his time for one year. At the end of the year they accepted a call to two churches in Arkansas. A correspondence was then opened with Rev. Henry Gilmore of Lexington, Virginia, to come and preach for us, which he promised to do, but when Shermeriah heard of it they implored him to remain with them. He would not agree to do it unless satisfactory with the Oak Grove Church. They sent delegates to confer with us to whom we relinquished our claim, relieving Mr. Gilmore of all embarrassment. An urgent call was then sent to Mr. Sydenstricker to return to us. He came back, took up our work and performed it faithfully and efficiently for thirty years. The old brick church was considered unsafe from a crack in the wall. In the emergency

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of having no place in which to worship, the Methodist people very kindly offered us the basement of their church that stood on the hill near the parsonage. The question of the erection of a new church soon sprang into being. It was decided to tear down the old church and use the good material in a new one. The present church lot was purchased and a very comfortable, pleasant, frame structure was erected thereon with a fine large basement beneath and the walls and flues built of brick from the old church. The new church was baptised with the old name of Oak Grove because of the "God's Acre" we had left on the old site. On motion of Col. R. G. Miller the lot on which the old church stood was to be held forever as a burying ground under the control of "The Oak Grove" church wherever its buildings might be erected.

Dr. Sydenstricker resigned June 18, 1905 and retired to a home he built in Hillsboro where he and his noble wife lived until his death in 1913. He was much beloved and deeply mourned. Mrs. Carrie Sydenstricker, the missionary, already referred to, was a product of his church in 1880. Rev. Jacob Summers Kennison went from this church into the gospel ministry. Dr. Sydenstricker was well educated, being able to read the Bible in Hebrew. Noted evangelists conducted revival services during his ministry, such as Rev. Wm. J. Wilhelm, C. M. Howard, M. L. Lacy, James H. Leps and others.

The Rev. J. L. Massey was an assistant to Dr. Sydenstricker in the vacation of 1902. He was very popular

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among all classes. He helped form what was then called "The Women's Foreign Missionary Society" which gradually led up to the "Circle" and Auxiliary plan of worship.

Taken from the Oak Grove Session
Books

by Miss Minnie Wallace
Miss Maggie Ruckman
Mr. M. J. McNeel

Juanita S. Dilley

Clover Lick, W. Va.

POCAHONTAS COUNTY

July 30, 1940

Chapter 6 section 1 a

THE FIRST PRESBYTERIAN CIRCUIT RIDER - *Dr. John Craig*

" Of the persons most prominent in the early history of our pioneer ancestry, special mention should be made of Dr. John Craig, for the reason that he exerted so much telling influence upon the immediate lives of those persons who pioneered the counties of Pocahontas, Greenbrier, Monroe and Kanawha. He is moreover a type of the persons whose names were embalmed by so many of our ancestors with all their hearts could give, "their praises and their tears."

Dr. Craig was a Master of Arts by graduation from the University of Edinburgh, Scotland. For twenty-five years he ministered to the Old Stone Church, in Augusta county (Lewisburg) walking five miles to preach Sabbath morning, and when Indians were troublesome would carry his own trusty rifle along with Bible and Psalm book. Services would begin at 10a.m., recess for one hour for lunch at noon, then preaching until sundown. Sometimes on Sacramental occasions, a candle was needed to read the closing hymn. Then some of the congregation would ride ten or twelve miles to their homes, and after doing up the household chores, would go to bed at midnight. One of his sermons still extant is laid off in fifty-five divisions.

When Braddock was defeated, mainly by the skillful management of Pontiac in 1754, thus leaving all west of the Blue Ridge Mountains exposed to Indian incursions, the inhabitants in utter consternation were talking about flight somewhere back to Pennsylvania

or over the mountains toward Williamsburg, so as to be near the seat of government, and the safety it implied. The undaunted preacher was opposed to all such schemes. In his journal he thus writes:

" I oppose that scheme as a scandal to our nation, falling below our brave ancestors, (in Scotland) making ourselves a reproach among Virginians, a dishonor to our friends at home, an evidence of cowardice, want of faith and noble Christian dependance on God as able to save and deliver from the heathen; and withal ~~a~~ a lasting blot forever on all our posterity. "

This valiant old soldier of two banners, - the banner of the Cross, and the banner of civil and religious freedom, - advised the erection of forts. In his journal he writes: " My own flock required me to go before them in the work, which I did cheerfully, though it cost me one-third of my estate; but the people followed me and my congregation in less than two months was well fortified. "

There are a number of people living in Pocahontas today whose ancestors assisted in the erection of the forts referred to. With such an example, his people maintained their homes most bravely through all of the fiery trials of that period so eventful in results, as far reaching as the civilized world and even to the regions beyond. What remains of this brave patriots recorded views indicates that his was a mind characterized by keen, practical sagacity, generous sentiments, and judicious magnificence of reasoning powers. Hence it was he correctly appreciated the actual needs, advantages, perils and prospects of his surroundings.

Obtuse indeed must be one who fails to perceive something splendid, wonderful in such a man, guided as he had been by a dream in Ireland to his place of service in the wilds of the Virginia Valley. Before leaving Ireland, and while frequently praying for Divine guidance where to go, he had a dream that profoundly impressed him, and it was ever vivid in his memory. After coming to America he followed the stream of immigration up the valley of Virginia until he came to Fort Defiance, a locality that corresponded to his dream. He at once selected it as a place for his home, where he dwelt, labored, died and was buried. Honored for all time be his memory. May his example of life and faith like all "the actions of the just,

Smell sweet and blossom in the dust."

The people upon whom such influences of living and practicing were exerted, and from whose habitations invincible defenders went to vanquish foemen like Pontiac, Logan and Cornstalk, and famous generals from Europe, were mainly of Scotch-Irish extraction. The Scottish-Virginians came for the most part because there was a fascination in the roominess and liberty that a new realm promises. Moreover there was something attractive for such inquisitive, daring people in the adventures and dangers that abounded.

And they remained the same unyielding characters, whether contending for Christ and His covenant in the old world among the Grampian hills, or reclaiming the Alleghanies of the new. Unrestrained by redeeming grace, these people were of fiery temperament free-and-easy, sportloving, gallant, fighting at the drop of a hat, racing horses, playing at cards, indulging in whiskey freely as water, swearing with an emphasis and rhetorical jingle truly surprising. With their faults nevertheless, they were endowed

with resplendent virtues of personal character and when individuals became pious it was not half-way doings with them.

In their religion the Pauline phase had precedence, and so they believed and were sure that God abhors sin with no degree of allowance and deals sternly and righteously with unrepentant sinners. Their belief in the Divine sovereignty was as much to imbue them with that unrelenting persistence under difficulties that so eminently prepared them for the part they were led by Providential guidance to perform, in subduing the pathless wilderness and forming new states.

The mothers were keepers at home, teaching the children and the servants the catechism, and attending church once a month, more or less as opportunity presented itself. These robust, home loving, sweet-souled ladies wrote no books, recited no poems nor read essays, yet were none the less fitted to do their all important part in placing deep and firmly the foundations of the institutions, civil and religious that are the precious heirlooms of their descendants.

The compiler of these Pocahontas sketches will remember seeing and hearing of parties in his younger days, who brought their love affairs to a happy understanding by the means of the hymn book or the bible. One morning before services began in one of the oldest of the Valley churches a youthful, enamored member politely handed his hymn book to a lady friend in the pew just before him, with a pin stuck in the stanza he wished her to read. Whereupon she read these significant words: "Let the sweet hope that thou art mine
my life and death attend,

Thy presence through my journey shine
 And crown my journeys end."

The young lady in place of blushing and whispering "This is so sudden," took another plan, for she seemed to know at once of a hymn that would meet the emergency in kind and enable her to give as good as he had sent. Returning the book with the selfsame pin for a pointer, he read therein as follows:

" All that I am and all that I have
 Shall be forever thine.
 Whate'er my duty bids me give
 My willing hands resign."

Where now may be seen beautiful farms and substantial houses were once the log cabin, the linsey-wolsey, the short gown, the hunting shirts, the pack horse, the simple living, the deer and the rifle, the fields of flax, the loom and spinning wheel; and with them the strict attention to going to church, the reading of the Bible, and keeping Sabbath from the beginning to the end of the day; the singing of hymns and sacred songs, all blended to present a beautiful picture of enterprise; economy, and religion in laying the foundation of society.

From --History of Pocahontas--Price





THE CHURCH AT THE CROSSING









West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

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Research Worker Juanita S. Dilley

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records. This is the earliest class roll available. It was made in 1872 by Rev. Joseph Crickenberger. In the notes taken from the old Conference records you will find that he says that there are no records, and that the class was kept only on a sheet of paper. Conference records and everything dates from 1872. Perhaps the others had been destroyed for Greenbank was so near the Civil War fortifications. Perhaps few had been kept. Greenbank was on the Huntersville circuit from 1846 to 1852. No records when Greenbank circuit was organized.

NEW SALEM----GREEN BANK METHODIST

As has been previously stated, the people of this community first worshiped at Deer Creek Union Chapel at Arbovale. This church was used by both the Methodists and the Presbyterians. There was a misunderstanding and the Methodists withdrew and built the old log church at Greenbank called New Salem in 1839. The Presbyterians then decided they needed a better church and they built Liberty Church. The Methodists not wishing to be outdone also built a new church. This church was built in 1856 and was also dedicated New Salem but it is never called by that name.

The deed was given in July 1856 by James Wooddell and Jane Wooddell his wife, to Isaac Moore, Wm. J. Wooddell, John Conrad, Samuel W. Sutton, John Wooddell, Allen C. Burner, Adam Arbogast, George W. Siple and Oscar Butcher, trustees, in consideration of the sum of \$50. cash, a tract of land in Greenbank in Pocahontas county. That they shall erect thereon a place of worship for the M. E. Church in the U. S.A. On Nov. 29, 1856 the heirs of James Wooddell willed to the same trustees an additional strip of land beginning at the corner of Academy lot, to be used as an addition to the church lot.

This church was built across the road from the old log church.

It was at first used by all Methodists, but after the Civil War the M. E. South members bought out the M. E. members, and it became an M. E. South Church.

Class Roll for Green Bank M. E. Church, South

Name-----	Date admitted
John G. Sutton -----	1832
Eliza J. Sutton -----	1842
Andrew J. Wooddell-----	1849
William Wooddell -----	1849
John S. Wooddell-----	1849
Nancy A. Sheets -----	1847
Samuel G. Sutton	
Margaret Sutton	
James Wooddell	
Jane Wooddell	
James Sutton -----	1867
Wilda Sutton	
Davis E. Sutton -----	1870
Marietta Sutton	
Jane Gillispie	
Wm. T. Sutton	
Martha Wooddell	
Francis Wooddell	
John A. Gillispie	
Lucinda Gillispie	
Sarah Gum	
Elizabeth Nottingham	
Mary Wooddell -----	1855
Jacob Wooddell	
Nancy Wooddell	

Henry Sheets ----- 1872
 Araminta Wooddell ----- 1872
 Jacob Kerr
 Phebe Kerr
 Jane Sheets
 James C. Arbogast
 Sallie Arbogast
 Wm. T. Arbogast
 Mary Arbogast
 Louisa Sheets
 Zenilda Nottingham
 Hannah Siple
 Nannie Wooddell ----- 1872
 James P. Wooddell
 Hulda Conrad
 John Patterson----- 1867
 E. M. Patterson
 Lewis Pugh
 Mary Hartman
 Martha Gillispie
 ANN Gum
 Mary Slaven
 Elizabeth Gillispie
 Eliza Hughes
 Brown M. Arbogast
 Francis Arbogast
 Rachel Kerr
 Wilson Pugh
 Marietta Pugh

Hannah McElwee

W. H. Hull

Rachel Hull

Hiram Wooddell

Squire L. Brown

Mary Brown

Annie Doyle

George A. Burner

B. F. Jackson

Jennie Jackson

Sarah Clark

Annie Sheets

Lucy M. Clark----- 1873

George W. Beverage----- "

Charles G. Sutton----- "

Alice Kerr ----- "

Florella Brown ----- "

Estaline Wooddell----- "

Hester Brown ----- "

Elizabeth Hamilton ----- "

Caroline Warwick ----- "

Maggie F. Moore ----- "

Rebecca Conrad ----- "

G. O. Arbogast ----- "

Mary Etta Sutton----- "

Jacob Gillispie ----- "

James P. Wooddell ----- "

Oscar Slaven ----- "

Mary Ann Curry	-----	1873
Annie P. Holland	-----	1873
James Hamilton	-----	"
Sarah Hamilton	-----	"
Emma Curry	-----	1874
George Curry	-----	"
Laura Curry	-----	"
Eldridge Sutton	-----	"
Aretas P. Arbogast	-----	"
James A. Sharp	-----	"
Robert N. Gum	-----	"
Rachel E. Sutton	-----	"
Caroline Sutton	-----	"
Crawford N. Carpenter	-----	"
Sallie Carpenter	-----	"
Richard Fitzgerald	-----	"
Samuel McCalpin	-----	"
Margaret McCalpin	-----	"
Alice Gum	-----	"
Sherman Sutton	-----	"
Peter Warwick	-----	"
Margaret Arbogast	-----	"
Louisa Arbogast	-----	"
Mollie Urndorff	-----	"
Samuel J. Sutton	-----	"
Martha Gillispie	-----	"
Carrie Siple	-----	"
Eliza Wooddell	-----	"
Sarah Sheets	-----	"

Lucinda Alderman	-----	1875
James Meeks	-----	"
Augustus Tracy	-----	"
Maggie Ervin	-----	"
Elijah Painter	-----	"
John Holland	-----	"
Henry Yeager	-----	"
Bertie Yeager	-----	"
Mary Orndorff	-----	"
Squire B. Gillispie	-----	"
Robert Noel	-----	"
Wilson Pugh	-----	"
Charles Gillispie	-----	"
Thomas O. Murry	-----	"
Hellie Patterson	-----	"

Records show that Samuel G. Sutton, Sr. was the Class Leader in the Greenbank church for around 30 years, and that Wm. H. Hull was Supt. for many years. When Samuel Sutton passed away Martin Sutton took his place in the church and was class leader for many years.

At the present time (1940) Greenbank church has 123 members. The Stewards are Clarence A. Sheets, Ward McLaughlin, W. H. Sheets, and W. D. Slavens.

Trustees- C. A. Sheets, E. F. Arbogast, D. C. Taylor, and W. H. Sheets.

S. S. Supt. W. H. Sheets

Teachers- Mrs. W. H. Sheets, J. W. Hedrick, Rachel Wooddell.

Mrs. Ward McLaughlin, Mrs. Clyde Hively, and D. C. Taylor.
Miss Ruth Sutton is Sec. and Treasurer.

There is a Womans Society of Missionary Service combined
with that of Wesley Chapel with the ministers wife, Mrs.
Quade R. Arbogast, as the President.

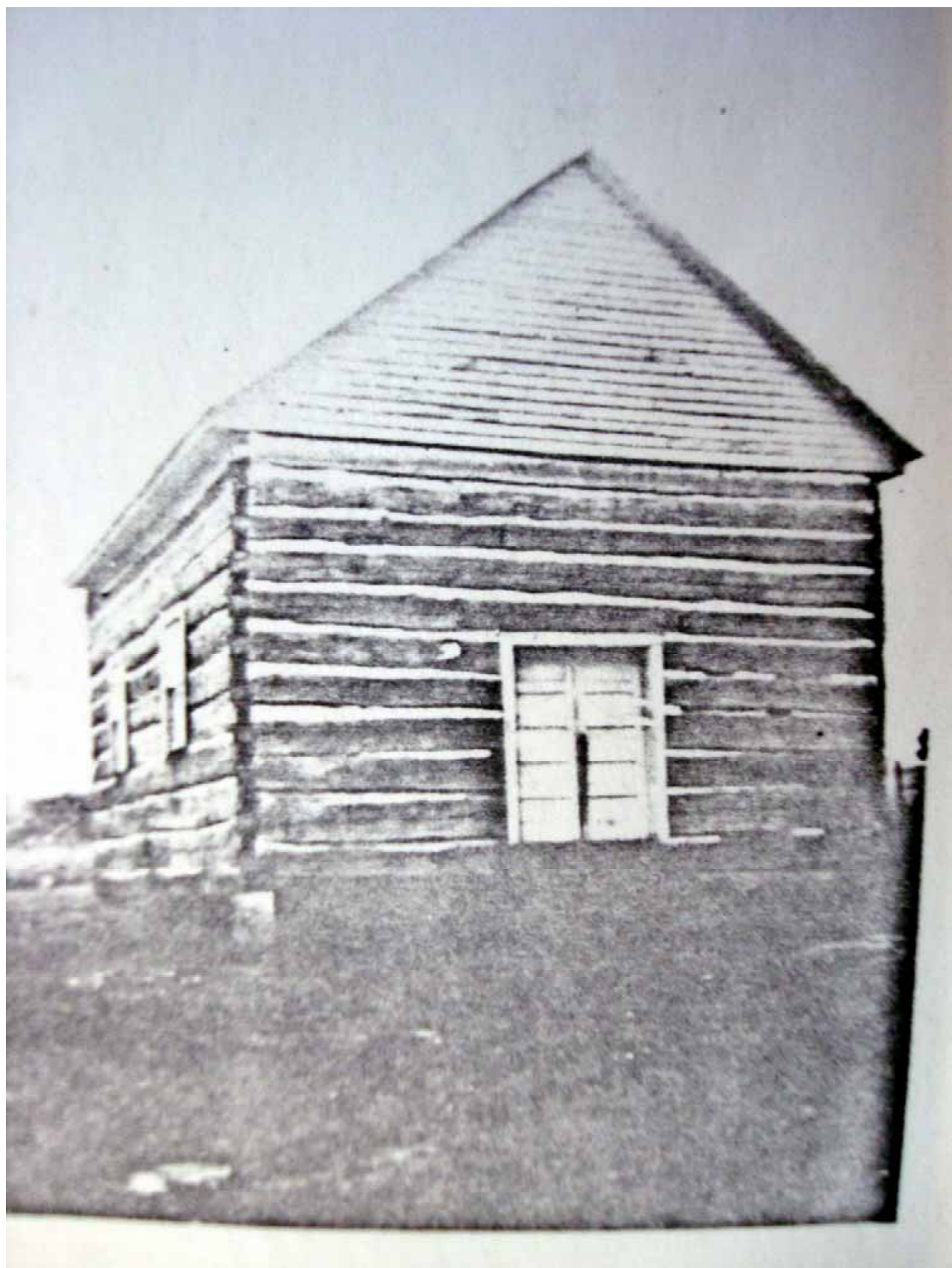
(Fasahontas)

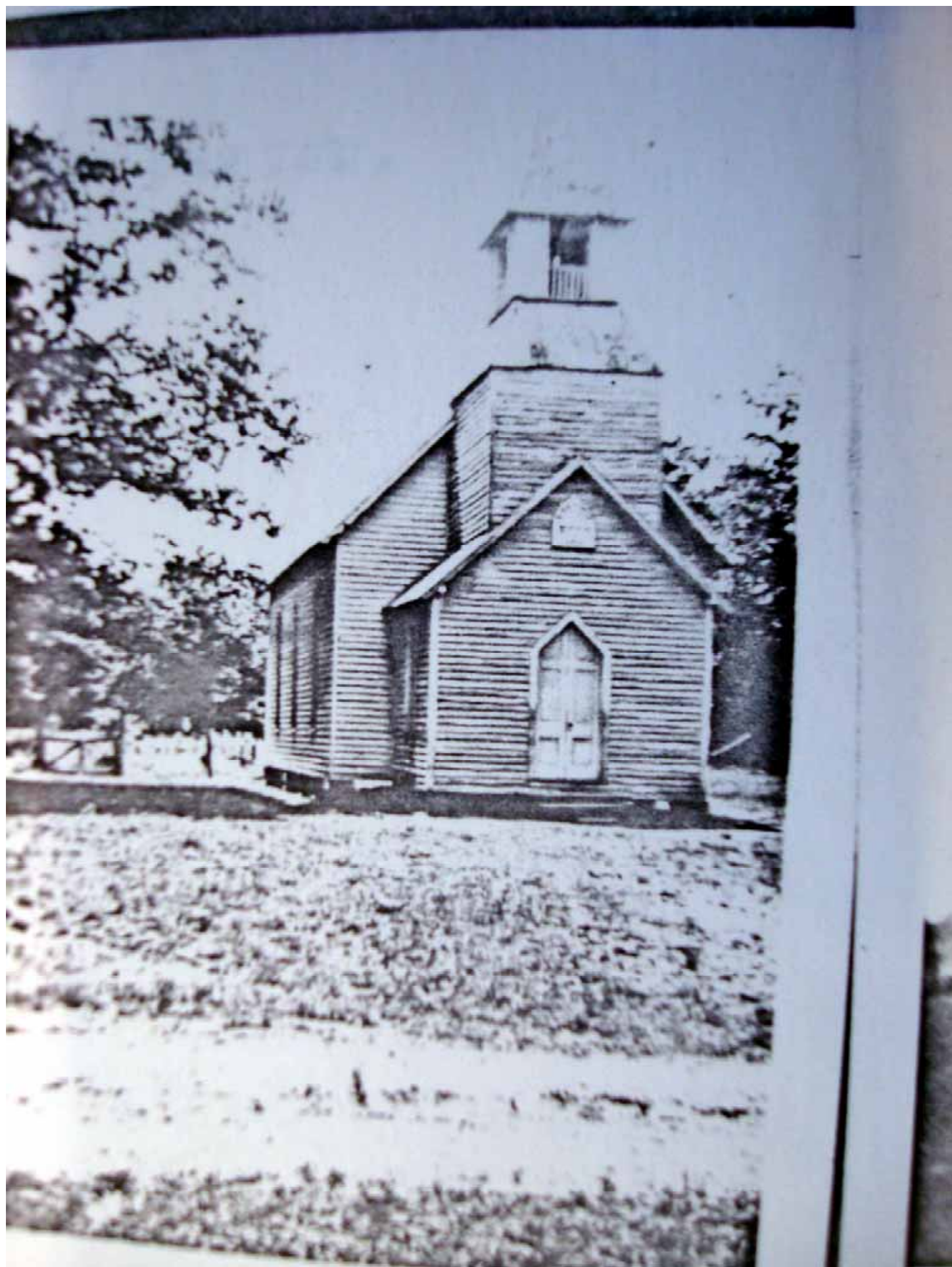
West Virginia Writers' Project
RESEARCH IDENTIFICATION REPORT

Fasahontas
-6-

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Emmanuel M. E. Church, South-- Bruffeys Creek

This congregation was organized soon after the Civil war and was called the "Little Confederacy".

Before the church was built the congregation used an old log school house a little further up the creek.

Among the first members were:

D. A. Peck, Susan Peck, Isaac Hill, Sarah Hill, T. A. Bruffey, Lucy Bruffey,

The first preacher in this church was V. W. Wheeler.

The present membership is about 100 persons with Rev. L. S. Shires of Millsboro as pastor.

Juanita S. Dilley
Pocahontas County
Chapter 6 Religion
May 16, 1941

Mount Lebanon Methodist Church- Lobelia

The Mt. Lebanon M. E. Church was built in 1870. It is a frame building and succeeded an old school house which was used for church purposes for many years.

Among the first members were:

Richard Hill, Aaron Hill and Joel O. Hill, grandsons of the pioneer Richard Hill; John Snedegar, Ebenezer Whiting, Polly Morrison, William Morrison, and Betsy Sharp.

The first preacher who served this church was the Rev. J. S. Wickline, then George Wanless and D. C. Medrick.

The first preachers were paid mostly with food stuffs, and a little money.

The following incident happened soon after the Civil War and while the people were still using the school house. Bradford Bruffey, the father of Thomas A. Bruffey who gave me this information, and the Rev. Baldwin a Southern Methodist minister went to the school house to hold services. When they came in sight they saw an assembled audience watching them, but before they reached the school house the people locked the door and scattered in all directions. Rev. Baldwin set up a makeshift pulpit out side and preached his sermon to Mr. Bruffey as if nothing had happened.

The deed for the church lot was given on Feb. 13, 1868 by Abraham Hill and Alice his wife, and George Hill, parties of the first part, $\frac{1}{4}$ acre between their lands.
Deed Book 8 page 452

POCAHONTAS COUNTY

Juanita S. Dilley

Clover Lick, W. Va.

Chapter 6

July 19, 1940

CHURCHES AFTER THE CIVIL WAR

This is taken from the 1926 Blue Book and was written by Andrew Price.

It runs in my family to try to wipe out the bitterness of the civil war. In 1873, William T. Price, now 43 years old, was pastor of a church in Virginia. He had been a minister in the Presbyterian church for 15 years and had been Chaplain of Pickets Brigade during the war. In 1873 he was sent as a delegate from the Presbytery to the General Assembly at Little Rock, Arkansas, and there he made a motion looking forward to the union of the northern and southern branches of the church and he came nigh to being lynched. His resolutions did not receive a single vote. The old gray wolves of the Assembly turned to rend him. He never got over it and to the day of his death would never discuss it. I think he was glad to escape with his life.

There was a great man in the Methodist church who intimated in a merry jest that such division left the one organization just a little south of God and the other a little north of God.

The Rev. Richard ^{McIlwain} Mellowin D.D. in his book "Memories of Three Score Years and Ten" has a good deal to say about the incident at Little Rock. Published in 1928. "The thing that stirred the Assembly, for a time, more than any thing else is not a matter of record; but it held its breathless attention.

Early in its session one of the younger and less experienced members of the body arose and began to read in a clear, distinct voice, an extended paper, containing a long series of whereases leading up to a resolution to appoint a committee on conference with a similar committee from the northern church, with a view of removing barriers and bringing about closer relations between the two churches. From the first what was coming seemed evident. There was marked attention through out the house. An amazed look took possession of the countenances of the older and more influential members of the assembly. When the reading was completed, the brother, who evidently felt an entire want of sympathy, after waiting for a moment or two for a second of his resolutions, stated modestly that if he received a second he would proceed to give reasons for its adoption. In response there was a further and painful silence, which was broken by a manly voice from the rear of the church somewhat in the following words: "Moderator, while I do not sympathize with the paper that has been read, this is a free country and I believe that every brother has a right to be heard on this floor. I second the motion." This noble position was assumed by the grand, old man Rev. James Park, D.D. of Knoxville, Tenn., whose heroic life of courage has been an inspiration to multitudes. The way was now open to the propounder, who proceeded under adverse circumstances to evolve his thoughts, receiving throughout respectful and deferential attention. As he finished the same distinct, but kind voice was heard again, "Moderator. I move to lay the paper on the table." which was done nem con.

Dr. William Brown of Richmond spoke kindly of our friend but expressed bewilderment that he should have ventured on such an escapade without consultation with an older and more experienced churchman. The good book says: In the multitude of counselors is safety, and it does seem a pity that in a matter of public import, and at a day so beset with obstructions, a man of excellent sense, high character and unexcelled devotion, should not have been prudent enough to consult with brethren before launching himself on such deep waters. For my part, however, I glory in the spunk of a man who thinks for himself, has the courage of his convictions, and on all proper occasions is ready to express them anywhere, every where. While he felt a sudden abashment for the suddenness of his taking off, he had the consolation of having done what he thought right. In a long life, too, he has maintained his integrity as a Christian thinker and worker and is exerting his strength in behalf of the churches of the world."

At a critical time in his (Mr. Price) career he put his foot in it by making a motion without having been prudent enough to consult with brethren having more experience in such matters. The Lord spared him to the age of ninety, sixty-three years of which time he was an ordained minister.

In 1885, William T. Price and his family moved from Mount Clinton, Virginia back to the old Price homestead in Pocahontas county. It was a hundred miles. They had three covered wagons to come for the household goods. The father, mother and three children came round by rail to Covington where a spring wagon met them for the fifty mile drive to Marlins Bottom. The three eldest boys were entrusted with the family horse and

ockaway and sent over the mountains by the most direct road.
At Dayton we got a small organ that was tied on behind the carriage.
This load required all passengers to walk up hill. We were five
days on the road and at night stopped with Presbyterians along
the road. My father had preached all through the mountains for
many years and was now going out of the land of Egypt to make
his last stand in these mountains. He had married late, and had
grown old with a family of small children on his hands, and was
now on his retreat.

The following is from the Pocahontas Times and was
written by Calvin W. Price.

My own father, the late Dr. William T. Price, was a man
of unusual talent, great learning and high culture. Through
his long career as a minister, he constantly refused calls to
the big churches up north. He found joy in his plainly seen duty
of serving and building congregations which needed him more than
he needed them. Others have builded on sure foundations he laid.
He lived to see fields he had opened occupied by a dozen ministers.
Once he was asked if his sixty years of labor for others had been
worth the while. The reply came promptly, if there was nothing to
his credit other than touching the life of one certain country
boy and influencing him to enter the Gospel ministry, his life
was perfected in the work of that one man. Naturally, we all
know of many, many lives he had touched and influenced for the
better things. Too, often he had seen the country robbed of
talented ministers by great city churches, to the great hurt of
the cause. He would never lend himself to such robbery of the

poor; he dwelt among his own people.

* The southern Episcopal churches had to change their prayer books to show allegiance to the Confederate States of America, but the churches in the north continued to class them as belonging to their church and during the four years of the war, in their conclaves marked the southern representatives as unavoidably absent, so the church was in a measure automatically restored at the end of the war on the same plan that Lincoln had worked out for the civil government of the seceding states.

* From- 1926 Blue Book

West Virginia Writers' Project
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Source W. Va. Blue Book, 1926

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History of Pocahontas --Price



Lorenza Waugh

Lorenzo Waugh, the circuit rider who preached his way across the continent, was born in Pocahontas county on the Greenbrier River a few miles below Clover Lick. He is a relative of the Rev. John Waugh spoken of so often in the early church history of this county.

The friendship between the Waugh family and that of Jacob Warwick had its effects on Lorenzo Waugh for he was taught to read and write by Elizabeth Warwick-daughter of Jacob Warwick.

At one time, when he was a young man, he was at a house raising in the vicinity of Clover Lick. A man by the name of Friel was boasting of his fleetness of foot. Jacob Warwick called young Waugh to one side and promised him a colt if he would beat Friel in a foot race. From this filly came practically all of his mounts during more than the half century of riding.

The turning point in his life was seeing a statement in a newspaper that a man in a distant place was willing to assist some boy in getting an education to prepare himself for the ministry. He answered the letter and was told that the place had been given to another, but the germ had been sown, and he left home and went to Harrison county and proceeded to carry out his plan on his own resources. He had not been there long until the teacher was discharged for drunkenness and Lorenzo Waugh was given his place. From that time on he was engaged in the professional duties as a teacher, preacher, missionary and author. He was only sixteen years of age when he began his career as a teacher in Harrison county. He was a

teacher in Mason county in 1831, entered the Methodist ministry in that year, and was junior preacher on the Guyandotte circuit. In 1833 he rode the Nicholas county circuit, and was transferred to the Ohio conference in 1834. In 1835 he became a member of the Missouri Conference. In 1837 he was a missionary to the Shawnee nation. In 1840 he rode the Platte River circuit, now in Nebraska, and in 1848 he entered the Illinois Conference. In 1851 with his family he crossed the plains in an ox wagon and settled in the Petaluma Valley in California, where he resided until his death in 1899 at the age of 91 years.

He had a remarkable career. Starting on his ministerial career in Virginia(now W. Va.) he literally preached himself across the continent to the shores of the Pacific. He was a circuit rider from a way back. He wrote a book of his life which was so full of moral precepts and instructions that it became a church publication and went into many editions. From this work it is possible to form a correct estimate of his character and to realize that his life was valuable to his country. The circuit rider of a few years ago was inseparably connected with his horse.

He was a vivid preacher of the Gospel, a steadfast adherent to the Methodist church, a man of clean life, one of the originators of the temperance movement, an enemy to tobacco in any form, a hunter of big game, and a dead shot with the rifle. At the time he began his his work, the Methodist church of America was nothing like the tremendous organization that it is today, and it is apparent that during his ministry, the faith he labored for grew from a comparatively small denomination to

the most numerous and the most powerful Protestant church in America. Such being the case, it is safe to say that when the life and times of Lorenzo Waugh becomes crystalized by history his long and widespread ministerial work will class him as one of the fathers of the church in this continent.

(For Locahuntas)
Ch. 6

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject References to the "Waldenses"
Mr. Francis Asbury's Journal Date Jan. 20, 1941

Research Worker Lucian W. Belcher Date Research Taken Jan. 20 - 1941

Typist H. M. H. Date Typed Jan. 22, 1941

Source Mr. Francis Asbury's Journal
How they were in the
Episcopal Church Date Filed Jan 21, 1941

REV. FRANCIS ASBURY'S JOURNAL

Monday 7, (July 1788). Our troubles began; it being the day we set out for Clarksburg. Thirty miles brought us to W_____'s on the Great Levels (Vol. 2 P. 36)

Tuesday 8, (July 1788) Reached M'Neal's on the Little Levels, where almost the whole settlement came together, with whom I found freedom on Matt. XI 28-30. Our brother Pheobus had to answer questions propounded to him until evening. Vol. 2 Sat. 17 (July 1790) Some very pointed things were delivered relative to parents and children, from Geni XVIII 19. After being in public exercises from ten til two O' clock, we rode in the afternoon twenty miles to the little levels of Greenbrier. On my way I premeditated the sending of a preacher to a newly-settled place in the Kenhaway County Vol. 2 P. 91.

Sunday 18 (July 1790) We had a warm sermon at M'Neal's at which many were highly offended; but I trust their false peace is broken. There are many bears in this part of the country; not long since, a child in this neighborhood was killed by one. Vol. 2 P. 91.

Friday 27, (May 1796) I felt myself very heavy, my mind unprepared for the congregation at Gilboa meeting house, and could not preach with any satisfaction. After meeting the society, I came away much clouded. We came off from brother C_____'s about four O' clock, aiming at the Little Levels; but darkness came on, and we had to climb and blunder over the point of a mountain, in descending which my feet were so squeezed that the blood was ready to gush out of the pores; I could hardly help weeping out my sorrow; at length we came to brother H_____'s where the kindness of the family was a cordial, and we went to rest about ten O'clock and all was well. Vol. 2 Page 303.

Sunday 29, (May 1796) I was very warm in body, and in mind at M'Neal's. In the afternoon (contrary to my sentiment and practice on the Lords day) we took our departure, purposing to reach Morgantown on Wednesday evening, in order to attend an appointment made for me on Thursday, the second of June.

We reached my old friend Drinnon's who received us gladly, and entertained us kindly. Next day (Monday) we opened our campaign through the mountains, following a path I had though never to travel again. Frequently we were in danger of being plucked off our horses by the boughs of the trees under which we had to ride. About seven O' clock after crossing six mountains and many rocky creeks and fords of Elk and Monongahela (Tygarts Valley) Rivers, we made the Valley of Distress, called by the natives Tyger's Valley Vol. 2 Page 303-304 Friday 26 (May 1792) O! what a solitary country this is! We have now 120 miles before us, fifty of which is a wilderness. There is a guard at two houses on our route; (through fear of Indians) but I do not fear. Nature is spent with labor; I would not live always; hail! happy death; nothing but holiness, perfect love, and then glory for me! Vol. 2, P. 152.

Source Asburys Journal

Justina S. Diller
Clover Lick, W. Va.
Sept. 14, 1940

Chapter 6 section 1

Perhaps you have access to a copy of this old Stewards book already, but in case you do not, I am sending you a copy of it. It seems that in 1846 the Methodist Episcopal denomination had only ~~three~~ churches in the county. These three churches were all old log churches, two of them-Mt. Zion and Hamline Chapel are still in use-and New Salem was torn down soon after the Civil War.

Tradition is that New Salem was built in 1790, but the established date for its erection is 1839 and I rather think this is about correct as in the Stewards book page 30 is a report made by the Trustees of this church in which they state that the building is all completed but the seats, which would indicate that the church had not been there many years. This church was located at Greenbank.

Tradition is that Mt Zion was built in 1808 but 1833 is the established date. The deed was not given until 1836.

Mrs. McLaughlin sent in material on the old Hamline Chapel.

The rest of their congregations seem to have met in homes or school houses.

These were all Northern Methodist Churches. The M. E. church, South and the Methodist Protestants of course had their own churches.

Mt. Zion is in the Hills community about four miles from Frost.

The word Callison should be Callison

Pocahontas County

COPY

STEWARDS BOOK

for

HUNTERSVILLE CIRCUIT

1846-- 1852

Sent in by —

Juanita S. Dilley
Sept. 12, 1940

Chapter 6

STEWARDS BOOK
for
HUNTERSVILLE CIRCUIT
1846-1852

(Huntersville, Va., now W.Va.)

For the Archives

Upon the death of Mr. Charles M. Armstrong there were placed in my possession certain papers and records found among his effects which had belonged to his father. Many of these were used by Dr. J. S. Armstrong in writing his history of the old Baltimore Conference. Among these is a record book of the Churchville circuit(Rockingham) from 1826 to 1901; and of the Huntersville Circuit from 1846 to 1852. The minutes of the Roanoke District Conference held at Amsterdam, Va., Sept. 3-5, 1852, are also printed in book form. There is a mass of photographic material, proofs and the like. If the Churchville and the Huntersville recording stewards should like to have their respective books, I shall be glad to send them to them with the understanding of course that they should be kept among the permanent records of these churches. If not, I shall place all of this material with the other records of the Baltimore Conference in the vaults of the Mercantile Trust Company of Baltimore.

Nolan B. Harmon, Jr.

(Feb. 1933)

STEWARDS BOOK FOR STEWARDS OF HUNTERSVILLE CIRCUIT?
BALTIMORE CONFERENCE of the METHODIST M.E. CHURCH OF
THE UNITED STATES OF AMERICA

BOOK SECOND, or No. 2. 1846

1846

Minutes of the 1st. Quarterly Meeting Conference for
Huntersville circuit held at New Salem July 18, 1846. The following

members were present: B. N. Brown chairman, Henry Arbogast was appointed secretary, James Wooddell, Samuel J. Sutton, John Arbogast, and James Wanless.

- Q. 1st. Any Complaints? A. None
- Q. 2. Any appeals A. None
- Q. 3. Are there any applications for license to preach? A. None
- Q. 4. Are there any applications for renewal of license to preach? A. Yes, Bro. Henry Arbogast, applies, and his license was renewed.
- Q. 5. What has been collected from the classes?
- A. From Stony Creek .75 cents
- Q. 6. Are there any money from publick collections? A. Nothing
- Q. 7. What has been collected for Missions? A. None
- Q. 8. What for Bibles, Tracts and Sunday School books?
- A. Nothing.
- Q. 9. What report of Sunday school statisticks. A. None.
- Q. 10. What shall be allowed for table expenses and fuel?
- A. One hundred dollars.
- Trustees make no report.
- Q. 11. Where shall the next Quarterly Meeting be held?
- A. In the Little Levels-

The following financial system was adopted by the conference. Viz: Recommended by the Baltimore annual conference at its last session, resolved: That the stewards of the circuit at or near the first Quarterly Meeting ascertain the aggregate amount of claims on the circuit, for the conference year, and apportion it among the societies according to their number and ability. And further that they immediately lay off the circuit into steward districts, and that the stewards present the apportionment to each society and use their best endeavors to get the amount subscribed; with the understanding that the members are to pay

it to the class stewards in quarterly installments, and in case the quarterly demands of the circuit are not met by the installments the recording stewards is requested to send a statement of the deficiency to the respective classes failing to meet their engagements.

Pub. Collection \$1.78

Disbursements \$1.78

bro. B. N. Brown, P. E.

Page 4:

1846

Minutes of the Second quarterly Meeting Conference held at James S. Moore's, Huntersville Circuit on the 10th of October 1846.

John McNeill appointed secretary.

Q. 1. Are there any complaints. A. None

Q. 2. Any appeals. A. None

Q. 3. Any applications for license to preach.

ies, Brother James N. Davis applies, and was examined on the Doctrines, and articles of the Methodist E. Church, and license was not granted.

Q. 4. Any applications for renewal of license.

Bro. James Wanless applies and was renewed.

Bro. Andrew Duffield applies and was renewed.

Bro. John Waugh applies, ~~by~~ sending his license and being absent could not be examined and the chair, believing it was law, to be examined of course was not renewed.

Q. 5. What has been collected from the classes.

As follows:

St. Lion	\$1.00	Disbursements		
H. Arbogast	75)			
W. Sharps	50)	bro. B. N. Brown	\$19. 20	
Haslin Church	1.00)			
McNeill's	75)			
F. Mills	5.00)			

Shedigers	.. .)
J. E. Moores	.. .)
Herrings	.. .)
H. Kennisons	5.00)
J. Ruckmans)
New Salem	.75)
	14.75
Public collections	4.50
	19.25

Q. 6. What has been collected for Missionary purposes. A. Nothing

Q. 7. What has been collected for Bibles, S. S. Books and tracts.
Nothing.

Q. 8. What is the reports for Sunday schools. A. No report
the preacher being indisposed was not present.

Q. 9. Where and when shall our next quarterly meeting be.

The 12th and 13th of Dec. 1846 at Mt. Zion

Q. 10. Any report on church property? A. None
Quarterly Conference adjourned.

The third Quarterly Meeting the 12th and 13th of Dec. 1846, the
preacher in charge Bro. Fish not being present no Conference was held.

Minutes of the fourth quarterly Meeting held at Wm. Youngs, Stony
Creek Feb. 20, 1847. John McNeill appointed secretary. B. N. Brown not
being present. Bro. J. N. Davis took the chair. For members present
(see official list).

1. Any complaints? None
2. Any appeals? None
3. Any applications for licence to preach? None
4. Any applications for renewal of license to preach? No.
5. Any applications for renewal of license to Exhort? Yes, Bro.

John Waugh applied and his license was renewed.

6. Any report for Missions? Yes. \$3. 27½

from Stony Creek----- $\frac{3.62}{7.00}$

7. Any report for Sabbath Schools? No.
8. Where shall the next quarterly Meeting be held? At Hamline Church.
9. What has been collected from the classes?

Mt. Lion \$11.60 $\frac{1}{2}$
 Herrings 3.70
 Arbogasts 4.37 $\frac{1}{2}$
 burners 2.75
 New Salem 3.67 $\frac{1}{2}$

Back Allegany ...

W. Sharps 2.25
 Hamline Ch. 2.00
 McNeills 1.01 $\frac{1}{2}$
 H. Kennisons 3.00
 A. Hills 2.50
 Onedigats
 J. A. Moores 2.00
 J. H. Ruckmans 3.67
 Hamline P.C. $\frac{1.21}{43.75\frac{3}{4}}$

Disbursements

Davis trav. exp. \$1.50
 Quarterage 40.00
 B. N. Brown $\frac{2.25}{43.75}$
 J. H. Davis, P. and C.

Page 8.

1847

Minutes of the first quarterly Meeting Conference held at Hamline Chapel June 19, 1847, Bro. James Clark, chairman; John McNeill, sec.

1. Any complaints? None. 2. Any appeals? None.
3. Any applications for license to preach? No.
4. Any applications for renewal of license? Yes, Bro. Henry Arbogast was renewed.
5. Any applications for license to exhort? None
6. Any report for S. S. or Missionary? None
7. Where shall our next Quarterly Meetings be held?
 New Salem, Sept. 18, 1847

Parsonage

On motion it was unanimously resolved that the erection of a parsonage house on the lot of the New Salem Church, be and are hereby annulled and made void, and that the subscription for building the same be also void, and of none effect and be destroyed entirely. On motion it was ordered that a Parsonage house should be built near the Little Levels Academy. The quarterly Meeting proceeded to appoint James Wanless, John Hill, Abraham Hill, John McNeill, Nathaniel Kennison, George Burner, William Young, John H. Ruckman and John Wooddell, the trustees for said Parsonage house. Also appointed John Hill, William Kennison, Abraham Hill, Thomas Morrison and John H. Ruckman the building committee for the Parsonage house---

On motion by John McNeill, James wooddell was appointed an agent for settling with Woodborough Circuit and dividing and receiving the property of the Parsonage furniture.

A provisional committee was appointed, retired and returned, and reported \$125.00 allowed for table expenses and fuel.

8. What has been collected from the classes? A. As follows:

Hamline Chapel	\$3.00
burners	....
New Salem	1.25
Arbogasts	....
wt. Zion	8.00
Herrings	....
W. Sharps	4.50
McNeills	1.00
J. H. Ruckmans	....
S. Kennisons	5.00
Gallisons	....
Snedigers	2.00

P. Hills	7.75
Currys	....
Hamline C. P. C.	<u>2.16</u>
	34.66

Disbursements

Bro. James Clarke-grage. 34.66

John McNeill(sec.)

James M. Clarke, Pres. Prot.

1847

Page 11

At a quarterly conference of the M. E. C. held at New Salem Sept. 12, 1847, Wm. Young chosen secretaty. For members present see official list).

There were no complaints, no appeals and no applications for license to preach.

James Wanless applied for a renewal of license, was examined by the chair(E. N. Brown on the Doctrine and Discipline of the church and his license was renewed by an unanimous voice.

Andrew Duffield applied for a renewal of license to exhort by sending his license in by James M. Clark, but the chair believing he should be present to be examined, no votee ensued and of course was not renewed.

Nothing had been collected for mission purposes, Bibles, Tracts, and Sunday School. no report from S. S. or church property. when and where shall our next Quarterly Meeting be held? It shall be left in the hands of Bro. Clark to appoint. what has been collected from the several churches? A. AS follows:

Hamline Chapel	49.60
Burners	1.00
New Salem	10.00
Arbogasts	3.00

Mt. Zion	....
Herrings	....
W. Sharps	1.25
McNeills	2.25
J. H. Ruckmans	3.55
Kennisons	....
Callisons	.95
Snedigers	5.90
R. Hills	....
Currys	<u>2.50</u>
	40. 00
Public Col.	<u>7.75</u>
	47. 75

Disbursements

B. H. Brown	12.00
J. M. Clarke	35.50
Wine	<u>.25</u>
	47.75

Page 13.

1847

Minutes of the third Quarterly Meeting Conference of Huntersville circuit held at Mt. Zion Church October 30, 1847. For members present (see official list).

There was no report on any of the questions ask, except the collections which were as follows:

Mt. Zion	\$4.25	Callisons	4.00
Salem	2.00	Ruckmans	1.00
Arbogasts	2.75	McNeills	1.25
Herrings	3.50	Pub. Col.	<u>6.50</u>
Snedigers	1.00		31.36
Turners	1.25		

Disbursements

J. M. Clarke, Quarterly-321.36

Our next Quarterly Meeting to be held at Little Levels 18th of December 1847.

J. M. Clarke, Pres.
pro. tem.

Page 14. Feb. 26, 1848 (4th Quarter for 1847)

In pursuance of a resolution of the Quarterly Meeting Conference to hold a meeting to close the business of the circuit for 1847 the following members were present (to wit) James M. Clark, John McNeill, John Hill stewards, Nathaniel Kennison, Thomas Morrison, and John Ruckman leaders.

1. What has been collected for Missionary purposes? .
Hills 1.00, Waughs 2.00 ---3.00
2. Sunday School reports. No. schools, 2, teachers, 7, scholars 30.
3. Conference collection \$8.00
4. What has been collected from the classes?

New Salem	\$21.56
Mt. Zion	14.87
Arbogasts	22. 25
R. Hills	20.12 $\frac{1}{2}$
Currys	7.81
Hamline Ch.	6.07
Waughs	5.00
Snedigars	5.35
Callisons	9.85

112.33 $\frac{1}{2}$

The above resolution may be seen one leaf over on the other side done through mistake. J. McN.

Page 15. Carried forward \$112.33 $\frac{1}{2}$ (fourth quarter for 1847)

McNeills 3.87 $\frac{1}{2}$

Herrings 16.25

Kennisons 15.95

Ruckmans 11.00

burners 6.75

166.63

Disbursements

Traveling expenses to Annual Conference and bringing family to
circuit \$ 20.00

bringing boxes from

Fincastle to Huntersville. 5.75

horse shoeing 4.00

for keeping horse-hay 3.50

for keeping horse 11.87

Paid 45.12

bro. J. M. Clarke, quar. 121.56

166.63

Feb. 26, 1848 at the parsonage house

John McNeill (sec.)

J. M. Clarke, pres.-Y

Page 16

1848

*Presbyterian
Church*

Minutes of the fourth Quarterly Meeting held in Little Levels
Brick Church Dec. 18, 1847. J. McNeill, secretary. For members
present see official list.

1. Any appeals? None

2. Any complaints? None

3. No applications for license or renewal of license to preach, but

John Waugh and Andrew Duffield were renewed with license to exhort.

4. No report of Missions, tract or bible societies.

5. where shall our next Meeting be held? A. in the Little Levels.
 * Resolved: There be a meeting of the official members of our circuit to meet at the place and time designated by the preacher in charge, to close the business of the circuit for the conference year 1847.

Note: The above no doubt is the resolution referred to on a previous page as being copied out of order.

Page 17. 1847

6. What has been collected from the classes?

The book shows a total of \$44.37½ collected from the and \$4.46 public collection making a total of \$48.83½

Disbursements

Bro. M. Brown sent by J. Clerk to conf.	\$9.00
Bro. James M. Clarke quarterage	39. 93½
	<hr/> 48. 83½

On margin is written: The Business that was done of the foregoing resolution is placed on the page one leaf Back through mistake.

Page 18 1848

In pursuance of a resolution of the quarterly Meeting Conference to hold a meeting to close the business of the circuit for 1847, the following members were present, James M. Clarke John McNeill, John Hill Stewart, Nathaniel Kennison, Thomas Morrison, and John W. Ruckman.

Ques. What has been collected from the classes:

Ans. New Salem	\$21. 56
Mt. Zion	14. 37
Arbogasts	22. 25
R. Hills	20. 12½
Currys	7. 51
Hamline Ch.	6. 07

Waugh's	5.00
Snedigars	5.35
Callinsens	9.85
McNeills	3.37½
Herrings	16.35
Kennisons	15.92
Ruckmans	11.00
Burners	6.75
	166.68
	166.68
J. M. Clarke expense traveling to and from Conference and bringing family to circuit	20.00
Bringing boxes from Fincastle	5.75
Horseshoeing	4.00
	<hr/>
Paid	45.12
	<hr/>
Quarterage, J. M. Clarke	121.56
	<hr/>
	166.68

1848

Page 19. Minutes for the 1st quarterly Meeting Conference for Huntersville circuit held at the Presbyterian Brick Church Little Levels July 1, 1848. John McNeill appointed Secretary.

No complaints, appeals, or applications for license to preach. Henry Arbogast sent in his license to be renewed to Exhort, but not being present was laid over to the next Quarterly Conference. Nothing had been collected for Missions, Bibles, Singing Books, or Tracts.

A Provisional committee was to be appointed by the chairman. He appointed J. E. Moore and John Hill who reported \$140.00 for table expenses and fuel.

Page 20.

where and when shall our next Quarterly Meeting be held?

At New Salem church, Sept. 30, 1848 unless changed to a Camp Meeting.

Money collected from the classes totled \$33.65

Disbursments

B. N. Brown quarterage	10.00
J. M. Clarke	<u>23.65</u>
	33.65

Page 21.

The stewards proceeded to apportion among the several classes to meet the current expenses of the circuit, which is as follows:

Hamline Chapel	\$55.00
Mt. Zion	50.00
New Salem	55.00
Arbogasts	35.00
Herrings	32.00
Snedigars	30.00
Burners	18.00
Callisons	30.00
Huckmans	22.00
McNeill	18.00
Kennisons	42.00
H. Hills	52.00
Waugh	32.00
Back Allegheney	15.00

No report on church property, Sabbath schools.

Resolved: That a camp meeting be held if expedient, a committee

S. Arbogast, J. Wooddell, Herring and P. Moore.

John McNeill, secy.

B. N. Brown, Pres.

1848

Page 22 Minutes of the 2nd quarterly Meeting Conference of
Huntersville Circuit held at New Salem church Sept. 30th, 1848
John Waugh secretary, for members present (see official list.)

1st. Are there any complaints? A. None.

2nd. Any appeals? A. None

3rd. Any applications for the renewal of Local preachers
license? A. Yes, James Wanless and Henry
Arbogast applies and after examination were both
renewed.

4th. Any application for recommendation to the annual
conference? A. None.

5th. Any Exhorters license to be renewed? A. None.

6th. Any Missionary report? A. None.

7th. Any Sabbath school report? A. None

8th. Any report from trustees of Church property? A. A report
was presented from the trustees; Sept. 26th, 1848 of the Par-
sonage house, which is as follows: First we have one Acre
of land; for which we have a deed legally executed, and
committed to record on which we have a house erected
18 by 24 comfortably finished, one good stable, and smoke
house. The lot is enclosed with new rails. We have some
furniture not however enough for comfort.

Page 23: We give the following items of expense or near as we can with the
means of information before us:

Amt. of contracts
\$ 568.00

Amt. due
\$ 168.00

John Hill

N. Kinnison

James Hill

} Trustees

9th. Where shall our next quarterly meeting be held?

A. The time and place left with the preacher in charge.

10th. What has been collected from the classes?

A. As followeth:

Page 24:	New Salem	\$ 4.50
	Arbogasts	7.07½
	Back Allegany	.....
	Mt. Zion	8.00
	Waugh's	7.00
	Hamline Chapel	1.25
	Kuckmans	6.50
	McNeills	1.12
	K. Hills	14.42
	Snedigars	5.70
	Collisons	6.80
		<hr/>
		\$ 62.36½
	Public Col.	7.65
		<hr/>
		\$ 70.01½
	Wine	.25
		<hr/>
		\$ 69.76½

Page 25. Minutes of the 3rd quarterly Meeting Conference held at Mt. Zion church on Nov. 4th, 1848, John Waugh appointed secretary. For members present (see official list,)

1st. Any complaints? A. None.

2nd. Any appeals? A. None

3rd. Any application for renewal of license to preach. A. None.

4th. Any application for license to preach. A. None.